The Priest

Edited By Priests For Priests

February 1950

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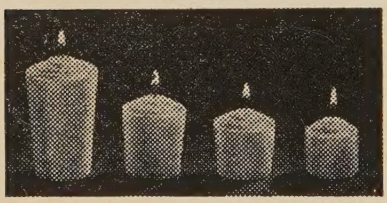

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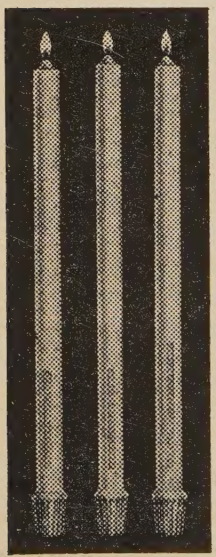

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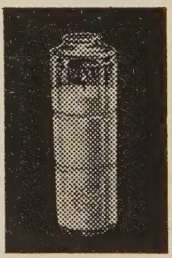

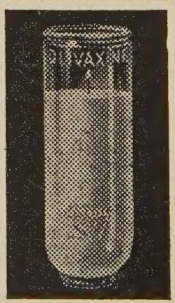

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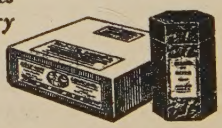

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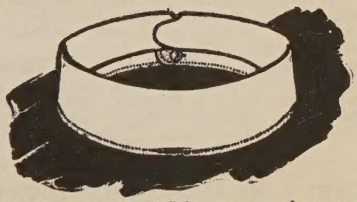

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in the matter, the Congregation has considered it opportune to deny the requested approbation, at least for the present."

Later the Congregation confirmed the decree, saying that "this Sacred Congregation, having given mature consideration to all pertinent facts and circumstances, and having heard the opinion of the consultors, has decided that the answer must be in the negative."

The latest information, in the current issue of the A.A.S., is that Ordinaries may permit the use of an electrical organ as a substitute for a pipe organ in liturgical ceremonies, in exceptional cases and with due precautions, according to the prudent judgment of the Ordinaries, when the acquisition of a pipe organ is entirely impossible.

THE PRIEST **FEBRUARY, 1950** **VOL. 6, NO. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Draw Your Own Conclusions

WE submit the following news items as they appeared in the press, with only a few omissions for the sake of brevity.

From Religious News Service, May 21, 1948:

Memphis, Tenn.—A resolution pledging full support to Protestants and Other Americans United for Separation of Church and State was adopted by the annual meeting of the Southern Baptist Convention here.

The Convention also called upon Congress to eliminate the office of ambassador to the Vatican, and condemned state aid of any kind to Roman Catholic or other sectarian schools.

Another Convention action was the unanimous adoption of a report on separation of Church and State prepared by Dr. J. M. Dawson, Washington, D.C., executive secretary of the Baptist Joint Conference Committee on Public Relations.

Dr. Dawson appealed for the defense of "our historic religious liberty." He asserted that Baptists "have no sympathy with the Ku Klux Klan or fanatical groups who hate those of a contrary faith."

However, he added, "it is our bounden patriotic and religious duty to protest loudly a proposal which Roman Catholics are making. It is the insistence that the founding fathers of America didn't intend any more in the First Amendment to the Constitution than that no state Church should be set up."

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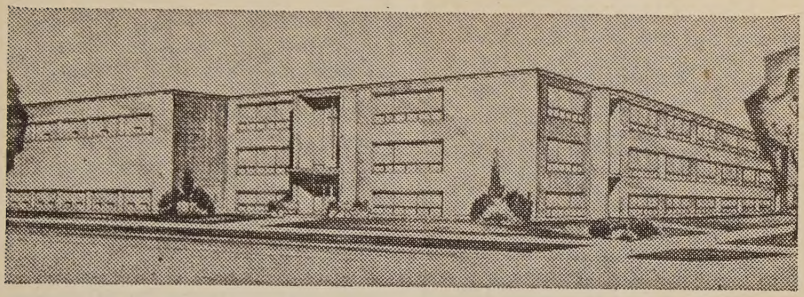

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Campaign Objective	*$400,000.00*
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From Religious News Service, May 20, 1949:

Oklahoma City, Okla. — The Southern Baptist Convention went on record here as opposed to federal aid to any church-sponsored school.

It also endorsed the Supreme Court's verdict in the Champaign, Ill., case against religious instruction in the public schools.

The Convention's decision was expressed by unanimous adoption of a report by Dr. J. M. Dawson, of Washington, D.C., executive director of the Baptist Joint Conference Committee on Public Relations . . .

(Dr. Dawson said) "The National Catholic Welfare Conference has issued a manifesto to the effect that they completely deny that separation of Church and State has ever been adopted in this country.

"And they expect to work persistently for the undoing of the Supreme Court interpretation of the Constitution in respect to religion in the public schools."

Dr. Dawson said the situation calls for "a candid, firm notification by the American people that in allowing Catholics the same religious freedom which we ourselves enjoy and under which they have so signally prospered here, we do not intend to exchange our free American life for a totalitarian dictatorship from the Vatican."

From **Radio Daily**, The National Daily Newspaper of Commercial Radio and Television, November 21, 1949:

Washington — The Constitution

not only does not rule out, but it lends encouragement to, the establishment of a religious broadcasting service, the FCC was told Friday by the Southern Baptist Convention and the executive board of the Baptist General Convention of Texas. These two groups have applied for permission to construct a series of low-powered non-commercial FM stations. Hearing has been ordered by FCC on Constitutional grounds.

Methods of advancing the cause of religion are actually entitled to preferential treatment under the First Amendment, attorneys Leonard Marks and Bernard Koteen said for the Baptists. They argued that "the free exercise" of religion, as set forth in the First Amendment, "is in a preferred position and must therefore be afforded every opportunity to fullest expression."

Radio channels must therefore "be made available to religious groups to further the purposes of the First Amendment, in the absence of contrary compelling considerations," they argued . . .

In other parts of the lengthy brief filed Friday, they pointed to mailing preferences, draft law preferences, travel exemptions, tax exemptions and various other means whereby the Government constantly aids religious institutions. Included also was a list of AM and FM stations licensed to religious groups. The point was made that if it is unconstitutional to grant the Baptist applications, then the license of other stations owned by religious groups should be withdrawn.

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'A Novena for Conversions'

AN attractive little booklet strayed into our office the other day. It caught our eye by its title as well as by the name of its author, Father Albert Murray, C.S.P., the editor of **Information.**

We had the opportunity of meeting Father Murray some weeks ago. It was a surprise to find him no chipper young priest but the grizzled veteran of many a season on the mission-band. If we understood him rightly, the assignment to organize **Information** was his first experience in journalism. He has certainly done a wonderful job with it, hasn't he?

This latest work of his, "A Novena for Conversions," is published by the Paulist Press at $3.85 per hundred. Six years ago, he compiled "A Holy Hour for Conversions," which has so far sold close to a hundred thousand copies.

The Novena could be used in preparation for Pentecost, or for next year's Unity Octave—or it might be worked in on nine successive First Fridays or Sunday Evenings. It ties in beautifully with **Our Sunday Visitor's** Crusade for God.

Converts in Thousands

WORD comes to us from New York that Father Bonaventure of the Catholic Information Society is having such success with his convert drive as to em-

Continued on page 143

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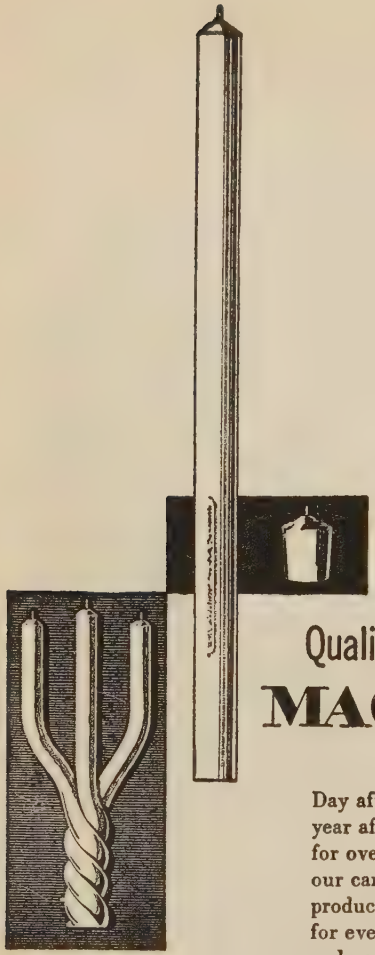

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The Priest

Vol. VI FEBRUARY, 1950 No. 2

Editorial Comment

Biblical Sunday

IN several Dioceses of this country, Septuagesima Sunday is kept as "Biblical Sunday." The origin of this observance is coincident with the issuance of the Confraternity New Testament, an event considered of such importance that its publication date, May 18, 1941, was honored with this title in three-fourths of our Dioceses.

The suggestion that we have an annual "Biblical Sunday" was made that same year by the Rev. E. H. Donz, S.M., then General Secretary of the Catholic Biblical Association, and Secretary of the School of Theology at the Catholic University of America. Septuagesima Sunday was chosen for this dedication and recommended by the Episcopal Committee of the Confraternity of Christian Doctrine to the Archbishops and Bishops at their annual meeting in Washington. Septuagesima was selected because it marks the beginning of the Scriptural cycle in the liturgy. At first the observance was rather widespread. It would be interesting to learn in how many Dioceses notice is still taken of this excellent practice.

The dedication of a Sunday to the Scriptures had as its primary purpose, in the mind of the Episcopal Committee, the revival of interest in the Bible among the Catholic laity. With this intention the step was a felicitous anticipation of the *Divino afflante Spiritu,* an arousing encyclical on the Scriptures sent out by Pius XII, September, 1943. In both instances cognizance is taken of the serious decline of knowledge and use of Scripture among Catholics generally; a decline that is as patent as it is lamentable. Both seek to stir up a consciousness of the "inestimable spiritual treasure"

we possess in the Bible. The one strives in fact to accomplish what the other admonishes as a duty of bishops and priests: to make available to God's people the nourishment of God's Word. This duty the Holy Father treats distributively. Bishops, first of all, are exhorted to endeavor daily to increase and perfect among the faithful a veneration for Sacred Scripture. Priests, in view of their office, are required to make the sacred pages their own. Then it is a "serious duty" of the faithful to make free and holy use of this treasure.

"Biblical Sunday" should be welcomed universally, in view of this apostolic support, as a means of exciting and fostering "among Catholics a greater knowledge of and love for the Sacred Books." It gives rise also to still another thought. We must not deceive ourselves with the conviction that such an observance of itself, however widely adopted, meets all the requirements of the Holy Father, or can accomplish all that the Church now ambitions for the Scriptures. In fact, to have its due influence, "Biblical Sunday" must be the expression of a prior awakening of the clergy to renewed and deeper biblical studies. The priest is here, as in all other respects, the mediator; it is he who "distributes the heavenly treasure of the divine word." And here, as elsewhere, the saying is true, *Si vis me flere primum flendum est tibi ipsi.*

In Virtue of Our Sacred Office

The hint in this need not be veiled: priests generally are not abreast of current progress in the biblical studies. We have not, thank God, lost any of our respect for the Scriptures, or any of our devotion. We still hold to biblical inspiration and realize its significance; we know what import the Bible has as a *locus Theologicus;* our sermons are rooted in it, our spiritual life guided by it. But all this is true, as a rule, without our studies being carried much beyond the seminary course in Scripture; though in the meantime the subject has run far beyond what it was then, and we have conceived obligations in its regard which we did not have then. The priest's office suggests a life's study of the Scriptures; first, because of the nature of the Book, and then, because no "Theological science," in our times, is equally influenced by current discoveries.

There is every reason, doctrinal and traditional, for regretting failure of continued pursuit of biblical learning, where and in what degree it may exist. Doctrinally, it is sufficient to repeat that God is author of the Scriptures: a proposition whose implications require no development for any priest. The practical inference from this fills our traditions. We are reminded that

Scripture brings us into immediate communication with God; for through it "the Holy Spirit speaks to us with a thousand tongues." St. Jerome has put the matter plainly, if not rather bluntly, in saying that "to be ignorant of the Scriptures is to be ignorant of Christ." Any priest should find it easier to be another Christ in proportion to his knowledge of Christ; he will the more effectively preach Christ the more sincerely he can claim, with Paul, to know only Christ and Him crucified. And all this supposes an intimate knowledge and devout use of the Scriptures.

This truth is like a refrain that echoes down through all the years in which there have been priests. Recent developments in scholarly fields allied to the Scriptures have only added new and compelling force to the principle; and we cannot afford to be indifferent to this progress without in a measure being untrue to Catholic tradition.

A New Era

Even within the Church there has been a forward movement in this respect; not, indeed, a "development of doctrine," but amounting to a definite modification of general attitude. The policy and pronouncements of the Council of Trent, we know, were limited by the urgent questions of the day; and they were of necessity reactionary, combatting as they did unwarranted innovations. The spirit of the Council ruled Catholic thought down to the time of Leo XIII. With this Pope began a new era, one marked, as conditions dictated, by a more positive, a more aggressive, a more abundant series of papal declarations. This has assumed such proportions that from it emerges a new department of Biblical Studies, influencing the subject perhaps more than the new Code of Canon Law has affected the study of Moral Theology. Even a cursory reading of the *Divino afflante Spiritu* will illustrate the new concern of the Church and the imperative need of a sincere quest of learning on the part of the clergy.

This necessity arises from many causes. We are, for instance, witnesses of a most remarkable increase in diligent and fruitful research along a variety of subjects affecting the Bible. It can unhesitatingly be claimed that the past half century has brought to light more material of this nature than was produced by the previous eighteen centuries taken together. To avail himself of this profitably, safely, the priest must first of all be conversant with the position of the Church, and then be able to read current biblical literature with discernment. To illustrate:

Archeology has thrown a revealing light on the history and culture in which the Bible story finds its setting; and at the same time it has created not a few

problems of historical criticism. The discovery of almost innumerable ancient inscriptions and profane documents has practically revolutionized our knowledge of the languages in which the Scriptures were first written; but it has also brought with it new and disturbing aspects of literary criticism. Of the Bible itself many early manuscripts are being found, and these enter prominently into the fundamental question of textual criticism. All this has a profound bearing on interpretation, not, it is true, directly affecting any doctrine, but seriously influencing the wider message of the hagiographers; it is altering many of our own points of view, while it is shaking to its foundations the traditional Protestant attitude towards the Bible.

Their Right Imposes A Duty

This is not only a concern of the priest personally, as a student; it is likewise of moment to his office. The Catholic laity, with right and with confidence, look to him as their authority in all questions touching the Scriptures. If they have a right, the priest has a correlative duty; if they have confidence, the priest must justify it. He can neither fulfil the one nor provide the other unless he keeps pace with the subject. This can also be illustrated easily.

An immediate practical result of this progress in biblical learning may be seen in the universal desire for new vernacular versions of the Bible. All the older versions, Catholic and non-Catholic, are properly regarded as more or less obsolete. New Catholic versions are springing up in almost every modern language; and in most instances the translation is being made, with full ecclesiastical approval, from the original texts of the various books. To be abreast of this tendency, to be able to support and encourage it intelligently, to help it on its beneficent way, the priest should devote to it something more than casual interest.

Again, what passes for earnest research and investigation along the lines of the biblical sciences is only too frequently, outside the Church, carried on in a spirit of rationalism and skepticism. One might at times feel that the prime purpose is not so much the discovery of truth as the overthrowing of whatever till now has been held as true. There is combined with this disposition a great readiness to pass on to the general public as of scientific value whatever is new; the merest hypotheses, and often the craziest, find their way promptly into popular literature. This "modern" attitude dominates our secular colleges and universities; it has invaded and deeply influenced non-Catholic schools of Theology and Divinity. The result is manifest in a resurgence of objections to the Bible, professedly urged in the name of science by those en-

gaged in research, and swallowed as factual by many who cannot know better. Here is a new field of apologetics for the priest, a field that will absorb his best efforts.

Problems of the Laity

The lay Catholic is in the midst of all this. Recently a group of Catholic men, all with college training, listened to a Jewish Rabbi broadcasting over the radio his view of Jesus. Following the usual line, he asserted that Christ had never claimed divinity, that He was not put to death by the Jews, that His doctrine was merely a neat expression of principles borrowed from the Rabbins, and so forth. These men knew the Rabbi must be wrong, but they could not think of an answer to his argument, nor did they know where to turn for the answer.

Another instance. A number of Catholic students in a secular normal school had to listen to a professor belittle faith in Christ on the grounds that the date of His birth, as also of His death, is unknown; he implied that all our knowledge of Christ is equally nebulous. They were confused.

Or again. A daily paper with wide circulation lamented recently the alleged anti-Semitism of the New Testament and suggested that perhaps we might get along better with our neighbors were we rid of it.

There is enough of this kind of thing to create an atmosphere, one which is breathed by Catholic as well as non-Catholic. The priest, the guardian of the Faith and of the Scriptures, cannot be content with a passive disposition. His office requires that his teaching be energetic, that it be sound. And to be either it must be supported with mature study.— W. L. N.

Honesty

A group of young school teachers were taking a routine efficiency test. When they came to Part III they found a long list of book titles and authors. "Check the books you have read," said the directions.

Later, the examiners scoring the papers discovered that 1/3 of the teachers had checked almost every book on the list; some had checked every one. Such results didn't mean that these teachers were extremely well educated; they meant that they were liars—because 25 of the 50 book titles did not exist. They had been invented by the examiners as a means of checking the truthfulness as well as the efficiency of their subjects.— **Paula Philips, Are You A Liar?**

Urgent–Note Carefully!

G. J. Gustafson, S.S., Ph.D.

Justice for our children

IT is later than you think!

To secure justice for our Catholic schools and justice for our children entitled, as American citizens, to equal rights with non-Catholic children, the effort must be made now, made with something approaching unanimity, and even vociferously. This last is hardly too strong a word.

True it is that the ignominious Barden Bill is dead but those who stood behind the Barden Bill have not abated their energies a bit. They are very much alive and on their toes.

As things stand now, federal aid to education is in the hands of the House Committee on Education and Labor. This committee beyond a shadow of a doubt will report out some kind of a bill to the House floor, and chances are better than even that such a bill will pass. After reviewing the events and elements which entered into the federal-aid controversy this past year, our Bishops have decided that the best way to safeguard Catholic interests would be to support a proposal which would guarantee federal funds for bus transportation to non-public as well as to public-school pupils.

Perhaps when you read this, the members of the House Committee will already face the opportunity to vote on this proposal, which will probably be submitted in the form of an amendment to the Senate-approved Thomas Bill. There will be a motion in the Committee meeting; each member will be polled and will have to declare himself for or against bus rides for all children. That will be the crucial hour for us—the climax to the whole struggle.

Disinterested Capitol Hill observers give this assessment of our chances: If large numbers of Catholic parents and other Catholic voters impress their Congressmen with their genuine and deeply-felt interest in carrying the federal-aid fight to an equitable solution, the prospects on the bus-ride amendment are at least fair; if this interest falls off, they are poor.

The Thomas Bill Is Deadly

The threat today, then, is the Thomas Bill as it now stands. More of a threat perhaps than its predecessor which contained anti-Negro as well as anti-Catholic provisions, the newer bill already having passed the Senate 58-13, wears an innocent appearance. "Let the States decide whether or not to offer aid," it says; and the States warm to its appeal. The opposition of "POAU" to it has, in fact, lent it added strength by making it seem middle-of-road and moderate.

Catholic experts in the field of

federal aid however do not think it moderate at all!

The insidious aspect of the Thomas Bill (which may well fool your people unless you put them wise) is this—that it seems to follow the ancient and honorable doctrine of the State's Rights, inasmuch as it grants individual States the option of availing themselves of the use of federal funds for "current expenditures": for teachers' salaries, heating, maintenance, textbooks, transportation. The States need not accept. In other words, this bill may become no more than a further instance of discrimination and recrimination against parents who feel deeply that democracy entitles them without penalty to educate their children as they see fit, for the States may refuse to accept federal aid for pupils of non-public schools. Interestingly enough it will not allow States to portion out more money for white than separate Negro schools, but as it now stands, it will allow them to distinguish before the law between the pupils of public and Catholic schools.

It is in this context that the bus transportation assumes its importance. An amendment which would guarantee this kind of help to non-public as well as to public-school pupils would not greatly alter the Thomas Bill moneywise — it would still be a public-school assistance measure, overwhelmingly — but it would provide that vital affirmation by the Federal Government that our Catholic parents should not be penalized at every turn for choosing religious-centered education for their children. It would be a legal bulwark to the parental right in education, and at least a token recognition that our Catholic schools are performing a service to the public.

"Soundly Constitutional"

The bus-ride issue has the further merit of having been denominated soundly constitutional. The Supreme Court itself declared in its Everson decision of 1947 that giving a school child a bus-ride at public expense cannot be regarded as a breach in that mythical wall or iron curtain the court professes to see between Church and State. The national law is on our side.

The proposed amendment is eminently workable. Details have been ironed out and the machinery to be set up would function as follows:

1. The U. S. Commissioner of Education withholds a pro-rata share of a State's funds, if the State is constitutionally forbidden to spend tax money in aid of non-public institutions.

2. Payment of transportation expenses is not to exceed 50% of the cost of such transportation. (In other words, the school must first have a bus in operation.)

3. Substantially the same services must be extended to public schools in the same locality.

4. Non-public schools, to

qualify, must meet applicable requirements of State law concerning compulsory school attendance, must meet State standards on transportation services, and must have spent, for elementary and secondary school purposes, an amount equal to that spent during the next preceding year.

5. Payments are to be made as reimbursement for expenses actually incurred in transporting children.

Half a Loaf, at Least

We are, in effect, settling for bus-rides alone. We are for the nonce recognizing that half a loaf is better than none at all. But one must remember that this is the first venture likely to succeed on the part of the Federal Government into the field of school support. As such it has great significance: it may blaze a trial. Furthermore, we have friends here. It is not only the Supreme Court which has come out in our favor: a number of popular polls show that the general public is willing to recognize, with us, at least this much as our right as ordinary tax-paying citizens; distinguished and influental non-Catholic leaders (we need not mention them) who may be far from us in other respects concur with us in recognizing our rights to what are sometimes called "auxiliary services."

But the point is—our people must be informed. *The Priest* cannot do that. The priest can.

Law of Gravity

Seriousness is not a virtue. It would be a heresy, but a much more sensible heresy, to say that seriousness is a vice. It is really a natural trend or lapse, because it is the easiest thing to do. It is much easier to write a good **Times** article than a good joke in **Punch**. For solemnity flows out of men naturally, but laughter is a leap. It is easy to be heavy; hard to be light. Satan fell by the law of gravity. —**G. K. Chesterton.**

Soviet Biography

A typical biography of a Communist hero in any Soviet satellite country. 1944—Leader of anti-Nazi partisans. 1945—Minister of Interior in a coalition government. 1946—Chief prosecutor of the coalition part of the coalition government. 1947—Chief prosecutor of American spies and agents of Anglo-American imperialism. 1948—Hailed by Henry Wallace as one of the world's great democrats. 1949 — Confessed that he plotted against his own government in behalf of American intelligence. Executed.—**Plain Talk.**

The Priest's Income

Is it gift or compensation?

J.C.D.

A recent dissertation from the Catholic University School of Canon Law offers some very timely information both to the Church as a whole as well as to diocesan priests in the United States *(The Nature of Support of Diocesan Priests in the United States of America* by the Rev. Kenneth R. O'Brien, J.C.D., published by the Catholic University of America Press, 1949, pp. xvi —162). Concerned with the nature of the support diocesan priests receive, it leads inevitably into the practical questions of civil law and to a discussion of what the author calls "an apparent confusion in the decisions of our State and Federal courts" about that support. Herein we offer a rather detailed exposition of this study; and, in the good sense of the term, a criticism, for the benefit of the general clerical reader.

In his first section, the historical synopsis, Dr. O'Brien reveals how radical was the system for supporting the Church adopted by the clergy at the first Synod of the United States held at Whitemarsh in 1791 — so radical, in fact, that it was a reversion to the method adopted by the early Church of relying on the voluntary offerings of the faithful. The acceptance and success of this system in the United States was overwhelming. Its success, too, is of growing importance in these days when the other, traditional methods of support have been found to be so vulnerable to the attacks of anti-religious governments. The Church may yet find that a reversion to the system of support adopted in the early Church is the best solution for the difficulties facing the Church today in many countries.

Whetting Interest

The second section, the canonical commentary, offers information which is primarily of value to the secular priests in the United States. When the reader begins this section he may feel that he is in the position of the harassed student of theology who decared, "I know what the Trinity is as long as you don't ask me about it." Yet, though it is largely written in a style as strictly legal as the notice on the back of a parking-lot receipt, diocesan priests will find it very interesting. They may whet their interest by reading the conclusions on pages 127 and 128.

The first section of the dissertation, an historical synopsis of the question, reveals the revolutionary decision of the clergy at the Synod of Whitemarsh in 1791 to provide support for the clergy in the United States according to the system promulgated by the Church in the fifth century. Pope Gelasius (492-

496) approved the custom whereby the income of the Church (drawn mainly from the voluntary offerings of the faithful) was to be divided into four portions: one for the maintenance of the church buildings, one for the bishop, another for the poor, and the last for the clergy. Pope Gelasius and Pope Saint Simplicius (468-483) also decreed that the income of the clergy was to be commensurate with their personal merit.

The Synod of Whitemarsh, in compliance with the prevailing circumstances, decreed an adaptation of the system of support of the clergy promulgated by Pope Gelasius by providing that the income of the Church be divided into three parts, omitting the part intended for the bishop. Relying for support on the voluntary offerings of the faithful it regarded as inapplicable the then current traditional system of support of the clergy as decreed by the Council of Trent—the Council of Trent having largely abrogated the system of Pope Gelasius, decreeing that the clergy were to be supported by the income from a benefice, a pension, or their patrimony (the three recognized *tituli* of ordination).

The Synod of Whitemarsh, recognizing the danger to the Church in accepting such a novel and unpredictable system for this country, tried to insure its success by adopting stringent means: those who did not contribute to the support of their priests were to be denied absolution in the Sacrament of Penance for depriving the poor of spiritual and temporal assistance.

Over-Optimistic

The subsequent legislation of the Baltimore Synod and Councils (which revoked, in accordance with several decisions of the Holy See, the penalty imposed on non-contributing Catholics) is evidence that this three-fold division of Church income was over-optimistic. The support of the secular priests was so wretched that the hierarchy was obliged to exhort the people almost continuously to discharge their obligation of supporting the secular clergy. The Jesuits were spared this general penury by the income from their estates (which during the time of the suppression of the Society had helped to support all the priests in the region in which they were located). Doubtless this lack of generous support by the laity, most of whom were immigrants, was attributable in good measure to their experience in their native land where the clergy did not depend for their support from the voluntary offerings of the faithful.

As the support of the clergy in the United States gradually increased with the growing affluence of the laity, the Third Plenary Council of Baltimore decreed that each bishop should establish a fund from which subsidies were to be given for the decent support of infirm priests. This Council also ordered the

bishops to establish a fixed and definite sum which the priests could take from the income of the parish for their support; this amount was called the "congrua" in imitation of the ancient terminology of the Church. The word "congrua" was clarified by adding the accepted synonymous term "salarium," popularly rendered in English as "salary." It is, however, essential to bear in mind that the word "congrua" has a crystallized and technical meaning which is not synonymous with the English word "salary."

The second part of the dissertation, the canonical commentary, is concerned with expounding the status in American civil law of the "congrua" of the clergy.

But before one can determine the status or nature of the support given to diocesan priests according to the American civil law, one must have a clear idea of the elements constituting this support.

The canonical concept of the "congrua" for a diocesan priest includes the following ideas (expounded mainly in Canon 979, par. 2): an amount of support sufficient for his needs and commensurate with his merits, this amount to be determined by the Ordinary according to the varying conditions of time and place, this support to be secure for the lifetime of the priest; a priest who feels himself aggrieved in the matter of support, has a right to appeal to the Ordinary and recourse, in the event of an adverse decision, to the Sacred Congregation of the Council; the right upon which the diocesan priest demands this support from his Ordinary is not that issuing from an ordinary bilateral contractual agreement (a *quid pro quo)* but the kind of contract called "do ut facias"—maintenance or support so that certain services can be performed.

Civil Law and the "Congrua"

Now, what kind of agreement, according to American civil law, is this obligation whereby the diocesan priest received a "congrua" from his Ordinary? Canon Law states that the matter is to be judged by the American civil law. Canon 1529 states that the civil law of the country on contracts and payments *of all kinds* is to be recognized as part of Canon Law, with the same effects of licitness, validity, and enforceability, unless the state law contravenes the divine law or the matter is otherwise duly provided for by Canon Law.

The American civil law is therefore to determine what kind of contract or payment, with all its legal effects, the "congrua" given to the diocesan priests by their Ordinaries really is. Thus the American civil law becomes, in regard to this matter, Canon Law; and the authorities on American civil law become authorities on Canon Law. It follows then that "The Canon Law on contracts and payments in the United States obviously differs from the Canon Law on contracts and payments in the var-

ious European countries" and "the alleged moral theology on contracts and payments as advanced by European thologians," since their system of doctrine in classifying contracts and the elements inherent in them is based upon European secular law and jurisdiction.

Compensation or Gift?

A very careful consideration of the concept of contract in American civil law (or American Canon Law on contracts) demonstrates that the "congrua" received by a diocesan priest cannot be classified as an American civil-law contract. Specifically, there is lacking in the payment of the "congrua" a legally "sufficient consideration" to make it a contract. Consequently, the funds received by a diocesan priest for his support (as his "congrua") must be classified either as compensation or as a gift—the only alternatives. The support of a diocesan priest cannot be a compensation according to American law because the relationship between a bishop and diocesan priest is not that of employer and employee.

By exclusion then and by examination of the doctrine of American civil law on gifts, it is determined that the congrua or support of a diocesan priest is legally a gift.

Father O'Brien examines in detail the various titles and sources from which a diocesan priest in the United States draws his support in order to determine their status under the American civil law. He concludes that the elements of a contractual agreement are not found in the support accorded to a diocesan priest by income from a benefice (as in the case of pastors), or from an ecclesiastical office, or from a subsidy (as received by assistant pastors), or from a pension for infirm priests or a subsidy for continuing higher studies, or the charitable support given to delinquent priests. The Supreme Court of the State of Pennsylvania expounded this doctrine in a very precise manner:

"It would be doing a wrong to the Catholic Church and degrade its priesthood from their high position were we to hold that the relation between the bishop and his priest was that of hirer and hired, or employer and employee . . . When a priest dedicates his life to the Church . . . he is presumed to be actuated by a higher principle than the hope of gain."

Likewise the income of a diocesan priest from Mass stipends and stole fees must be regarded legally in the United States as gifts, and several decisions of the United States courts uphold this contention.

Any income of a priest, however, which if received by a lay person would be classified as compensation, is also classified as compensation when received by a priest; such compensation would be the salaries of priests serving as teachers or professors and being paid as such. The

income of a priest, *qua talis*, enjoys no unique privilege under the law—it benefits only from those general classifications of income established by the law if it conforms to such classifications.

An Astounding Chain Reaction

The doctrine of the American civil law that the support received by most diocesan priests is legally a gift sets off a legal chain reaction whose effects are very tangible—and astounding.

In regard to the income tax, taxable income does not include gifts, for according to the Internal Revenue Code, taxable income includes "gains, profits, and income derived from salaries, wages or compensation for personal services . . . of whatever kind and in whatever form paid, or from professions, vocations, trades, businesses, commerce or sales . . . also from the transaction of business carried on for gain or profit." The support of a diocesan priest from a benefice, office, or subsidy is legally a gift and hence not subject to the income tax. The Supreme Court has specifically declared this in a decision:

"If the sum of money under consideration . . . [is] . . . a gift and not compensation, it is exempt from [income] taxation and cannot be made taxable by resort to any form of sub-classification. If it be in fact a gift that is an end of the matter; and inquiry as to whether it is a gift of one sort or another is irrelevant."

Despite this clear and pertinent decision on the exclusion of legal gifts from subjection to the income tax, the Bureau of Internal Revenue has issued regulations stating that Mass stipends and stole fees are subject to the Federal Income Tax as compensation for personal services. The author registers a very strident dissent from this regulation—*"This regulation has never been upheld in any judicial decision."* He substantiates his dissent by citing, in addition to the above decision, a statement of the Supreme Court: "Treasury regulations can add nothing to income as defined by Congress." Patently, stole fees and Mass stipends are not subject to the Federal Income Tax.

Another effect of the legal consideration of a diocesan priest's support as a gift is his exclusion from the provisions of the Federal Social Security Act as amended. Diocesan priests are not employees of the bishop and thus not subject either to this Act or to the Workmen's Compensation Laws. In fact, the exclusion of priests from the provision of these Acts is mandatory since employers not bound by the Act may not voluntarily subject themselves to it.

This Would Be Simony!

Father O'Brien, in a footnote on page 124, acquaints us with the surprising fact that in some dioceses Workmen's Compensation Insurance has been taken out for diocesan priests. We share his view that such an ac-

tion is a contravention of the organic law of the Church on the nature of the support owed to priests and would, if pressed to its ultimate conclusion, involve a priest in simony. Such a course of action seems like risking our present splendid independence for supervision in a social-state for the sake of a decidedly meager mess of pottage. Remember the benefits of priests in the "socialized republics" of Czechoslovakia and Hungary!

It must be remembered while reading the conclusions of this dissertation that Father O'Brien builds his whole thesis on this dichotomy: the income of a diocesan priest is legally either income from a contract or a gift. Obviously the judges whose decisions he cites considered the cases under this dichotomy. This does not rule out the possibility, itself noteworthy, that a judge may in the future consider the income of a diocesan priest as belonging to a third category, for instance, the income of a pastor as comparable to the income from a trust fund and therefore taxable. Until such adjudication is given, conclusions must be drawn from the present decisions.

An Appraisal

We are indebted to Father O'Brien for a very scholarly and easily intelligible dissertation on a subject of practical concern to diocesan priests. His investigations of the question treated covered a considerable span of years and drew on the legal knowledge acquired from his lawyer-father, who also deserves credit for his contributions and collaboration. This lengthy and detailed preparation and collaboration enabled him to be forthright and far more positive in his conclusions than one ordinarily finds authors of dissertations to be. There are almost two pages of "Findings of Fact and Conclusions of Law" which succinctly summarize the points established by the dissertation.

It is to be hoped, therefore, that this dissertation will be a stimulus to further correlations between Canon Law and the American civil law which itself can be greatly enriched by such efforts. No more potent corrective for the trend towards pragmatism in modern jurisprudence can be found than the diffusion of the knowledge of legal concepts in Canon Law. One of the great innovations of the present Code of Canon Law was the substitution of the national civil law for Roman Law as an ancillary to the Canon Law. It is, in fact, a salutary reminder of the dignity of our civil law to find dissertations dealing with cases wherein the civil law becomes a component of Canon Law.

It would, however, it seems to us, be a gross misunderstanding of this dissertation, to consider it a plea to the clergy to use those rights vindicated in it for them. The expounding of rights is not in itself an insistence on their application. The scope and purpose of a legal dissertation does not impinge on the domain

of pastoral theology or the virtue of prudence. It would be a disaster for the diocesan clergy in the United States, entitled though they be, to claim exemption to the fullest extent from the Federal income tax.

Although this dissertation has demonstrated that the diocesan clergy have a legal right to consider their support from benefice or subsidy, stole fees or Mass stipends as gifts and therefore exempt from the income tax, no single dissertation can create the popular opinion that such exemption is a right and not a privilege. This is no time, may we urgently advise, for the clergy, religious or secular, to be vindicating "rights" which are not necessary to their sacred profession. It would be especially regrettable for the clergy to claim exemption from financial burdens when the nation is laboring under the most crushing national debt in its history and when all thinking people are deeply concerned over our financial condition. In a commercial society, no privilege is so glaring and odious as a financial privilege.

The clergy, in the face of so many threats to our faith, must win the devoted, and almost fierce, loyalty of the laity, but loyalty never grows with the enjoyment of privilege. Loyalty comes from respect for sacrifice and devotion. The people have been proud not of our riches or privileges, but of our poverty. Our faith and our vocation claim a dedication to the things of the spirit with a consequent detachment from material things. To claim exemptions which bring material gain would question that dedication. Our attitude towards this legal right must be that practiced by St. Paul who drew a strict line between expediency and right:

"For you yourselves know how you ought to imitate us; for we were not unruly while with you, neither did we eat any man's bread at his cost, but we worked night and day in labor and toil, so that we might not burden any of you. Not that we did not have the right to do so, but that we might make ourselves an example for you to imitate us" *(II Thessalonians* III: 7-9).

On the other hand, the author's conclusions of law that a priest is not eligible, both from American and Canon Law, for the benefits accruing from the Social Security legislation and the Workmen's Compensation Acts should be strongly recommended for observance by all the dioceses in the United States. The decent support of the clergy, especially those who are infirm or incapacitated, is of primary concern to the Ordinary and has a primary claim on the funds of the diocese. It would be wanton disregard of the laws of religion to make an infirm priest depend on the State for his support unless there is some extraordinary and unforseen crisis; it is an entirely different matter in those countries which have agreed with

the Church to support the clergy in recognition of the sacred character and mission of the Church or in compensation for the confiscation of Church property by the State.

Incidentally, the Appendix of the dissertation, containing a list of all the reported cases in American Courts of record involving Mass stipends to January 1, 1949, is of great value and should be available in every Chancery in the United States.

Modern Martyrs

The following CIP news story gives evidence of a strong faith in Russia which continues to defy the Communist dictatorship.

"During a search in the home of a priest in 1940 the Moscow police discovered a typewritten collection of letters from several deported bishops, accusing Metropolitan Sergei of treason. The letters were apparently all copied on the same machine.

"After a thorough investigation, it was found that the letters had been copied in the office of the Administration of National Forests by a typist named Lydia Gromakova. The girl admitted she had copied them, but refused to reveal the names of any associates. She was tortured and beaten with rubber truncheons, but remained firm and prayed in a loud voice for her torturers.

"When the investigators continued to beat her, one of the guards, Cyrill Atayev, could stand it no longer and came to her defense, striking down the chief of the investigators and a member of his staff. Thereupon the others turned against him, using bayonets, rifle-butts, and knives. Before dying, he cried out: 'Oh saintly woman, take me with you!' Lydia, who at that time was lying on the ground, bleeding and disfigured, replied with a loud voice: 'Yes, I am going to take you with me.'" Immediately after this she also was beaten to death with rifle-butts.

"Later one of the soldiers present at this scene deserted from the police and was converted to the Christian faith, and he it was who wrote the story of the new martyrs, Lydia and Cyrill."

The account of the martyrdom which, according to CIP, was seen and read by several refugees while still in Russia, ends with the following paragraph:

"The author of this report, an eye-witness of the death of the holy martyrs, Lydia Gromakova and Cyrill Atayev, was arrested by the godless communists in 1942 and died at the hands of the police as another martyr for the glory of God and the church."—**The Liguorian.**

Bishop Oxnam vs. Catholics

An essay on Catholic tolerance

Frederick J. Zwierlein

ST. Mary's Hospital, where this paper is being written, is the best possible place in Rochester to launch a strong protest against the outrageous attack upon American Catholics by Methodist Bishop G. Bromley Oxnam. The attack took place at the meeting of the Board of Missions and Church Extension of his denomination the night of Dec. 7, 1949, in Buck Hill Falls, Pa. It was prominently featured in the news columns of both Gannett newspapers the next day, the morning Rochester *Democrat and Chronicle* and the afternoon Rochester *Times Union.*

This furnishes a classic example how anti-Catholic is the editing of the news in the American public press. The New York *Times*, however, proved to be an exception that day in this case.

In striking contrast to the Rochester Gannett Press, the New York *Times* ignored this bigoted attack of Methodist Bishop Oxnam upon the American Catholics. This great newspaper simply remarked that Bishop Oxnam of the New York Area of the Methodist Church "reiterated his proposal voiced in the Reformation address on Nov. 30, that the Pope enunciate a new doctrine in the realm of religious liberty!"

What this alleged new doctrine was to be, the New York *Times* intimated by citing a sentence from Bishop Oxnam's speech: "If His Holiness would simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by and would then act upon that declaration our difficulties would be overcome."

What Methodist Bishop Oxnam really wants, is to remove the obstacles in Spain and Latin American countries to Methodist proselytizing of native Catholics to his brand of Reformation Christianity which was not founded by Christ but by some man out of step with the one, true fold of Christ, shepherded after Him by his lawful successor, the Pope at Rome.

These national legal obstacles are very small in comparison for instance with the restrictions upon the Catholic ministry in such a strongly Lutheran Protestant State as Sweden, which Methodist Bishop Oxnam carefully refrains from ever mentioning.

In Catholic Italy

In his drives against the Catholic Church Methodist Bishop Oxnam also carefully ignores

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how the rights of non-Catholics are recognized in overwhelmingly Catholic Italy since that country reached an understanding with Pope Pius XI so as to put an end to the strained relations between Church and State there because of the absorption of the Papal States by the United Kingdom of Italy.

Although Religion was put back into the schools of Italy which is almost wholly Catholic, the Jewish Telegraph Agency was enabled to send out a dispatch from Rome, April 15, 1930, covering the publication of a law passed in June, 1929, which recognized in detail the rights of non-Catholics in Italy to liberty not only in the profession of faith, religious worship, and the exercise of charity, but also in education.

This law of Catholic Italy provides (1) that "students in non-Catholic seminaries or rabbinical schools may postpone their military service until after graduation and parents of non-Catholic students in the elementary schools are entitled to claim exemption for their children from religious instruction."

This new law also makes provision (2) "for instruction in a special religion within the school premises when the number of non-Catholic students is sufficiently large to warrant it."

Finally this law admits (3) that "schools in non-Catholic communities may be subsidized by the state or municipality." If Methodist Bishop Oxnam lets this last provision of this law of Catholic Italy sink into his bigoted and prejudiced mind, he may be able to understand why Pius XI charged the Public School system of the United States, in his great encyclical on the Christian Education of Youth, with a violation of distributive justice for its totalitarian monopoly of public funds from school taxes raised from Catholic as well as Protestant parents.

As far as the pertinent news articles in the Gannett Press of Rochester are concerned, fundamentally Methodist Bishop Oxnam's outrageous attack on the American Catholics pretends to be aimed at the Catholic intolerance he alleges falsely, in contrast to the tolerance he claims for Protestantism.

Far From Reality

How far this fancied picture by Methodist Bishop Oxnam is from the reality may, at the outset, be well illustrated by contrasting the actual facts connected with the earlier days of two benevolent institutions that still function in Rochester today, the Protestant Home for the Friendless and the Catholic Hospital of St. Mary's.

Before the rise of fuller religious liberty in Rochester the Protestant Home for the Friendless had a sign hanging in each room warning the inmate that the ministry of a Catholic priest was forbidden within its precincts even to a dying person. On the other hand from its very beginning, St. Mary's Hospital, the first hospital to open in Rochester, welcomed the ministry of a

minister of any denomination to the sick and dying without discrimination of race, color, or creed.

After these preliminaries let us get down to Methodist Bishop Oxnam's outrageous attack upon American Catholics that has been spread throughout the length and breadth of our land by the secular Public Press. It reveals a new twist to the bigoted anti-Catholic propaganda of Bishop Oxnam. The Methodist Bishop labors to link it with an attack upon Communism.

Bishop Oxnam's double-pronged attack on American Catholicism and Communism aims evidently to confuse the American mind on American Catholicism despite the fact that Peter Edson's recent newspaper article about the *30 Year War on Reds* pointedly observed that "on the Protestant side . . . the record is not up to that of the Catholics."

Peter Edson writes this avowedly in view of "Methodist Bishop G. Bromley Oxnam's claim that Protestantism is the true bulwark against Moscow." Is Bishop Oxnam's claim advanced to throw dust into people's eyes, in order to blind them to the terrible mass persecutions of Catholics in the predominantly Catholic States that have been either forcibly absorbed into Soviet Russia, like Lithuania, or craftily reduced to puppet States, like Poland, Hungary, and Czechoslovakia, whereas only a handful or two of Protestant ministers suffered in Bulgaria as the result of Soviet aggressive expansion?

A Joy to Communism

Bishop Oxnam's bigoted attacks on Catholics must bring comfort and joy to atheistic Communism both at home and abroad. Communism has a better chance to rule when Christians of different denominations, who ought to fight the common enemy, incriminate and fight each other.

Pharisaic hypocrisy worked hard to incriminate Our Lord and Savior, Jesus Christ, as an enemy to the Roman State and succeeded in having Him sentenced by the Roman Procurator, Pontius Pilate, to be crucified unto death. Is it Pharisaic hypocrisy that makes Bishop Oxnam also labor hard to incriminate American Catholics as enemies to the United States?

That really seems to be his objective; it was also the objective of Native Americanism, Know Nothingism, and A.P.A.-ism, as the successive waves of Anti-Catholic bigotry were called, that swept over the United States in the course of the nineteenth century without being able, however, to achieve their ultimate objective—the ruin of the Catholic Church in the United States. The sound sense of the great majority of American Protestants helped American Catholics to survive.

Just as Soviet Russia continued falsely to accuse the real democracies in the West of aggressive imperialism, of which Soviet Russia itself is guilty by

its ruthless expansion in Western and Central Europe, so Methodist Bishop Oxnam is in the habit of falsely ascribing to Catholics in the United States "a carefully calculated plan to break down the American separation of Church and State," of which he himself is guilty by his plotting with some Protestants and other Americans to surrender the American Public School to a little atheistic minority in the nation.

If people with open minds will take the trouble to read the comments of Arthur Sutherland, Professor of Law in Cornell University and distinguished son of our own late Judge Sutherland, on the United States Supreme Court's decision in the Champaign School case in favor of an atheistic mother of a son attending that school (published in the *Harvard Law Review,* June, 1949), they will learn a whole series of facts that will prove to their minds that Bishop Oxnam's ideology on Separation of Church and State is not the American Separation of Church and State, conceived by the Founding Fathers of our great Democracy, and put by them into the first article of our Bill of Rights in its freedom of religion together with freedom of speech, the press, etc. This is modified by the Federal Government's aids to religion, in the Chaplaincy to Congress, the armed forces of the Army, Navy, and Air, etc.

Catholics have never labored to make the American Public Schools, which were religious schools till their secularization after the middle of the last century, Godless, but Bishop Oxnam with some Protestants and other Americans allied for his brand of separation of Church and State have actualy worked to make the American Public Schools more Godless, thus playing into the hands of the little atheistic minority in the country.

Sheer Nonsense

That a fair and just share in the public funds raised in public taxes from Catholics as well as Protestants for the education of their children would ruin the Amercian Public School system, as Bishop Oxnam loudly asserts, is sheer nonsense.

It has not ruined the Public School System either in Canada, or Great Britain where there is greater freedom of education than in the United States precisely because there is no totalitarian monopoy of public funds enjoyed there by the Public School system, as there is in the United States with the exception of incidental services to the child of free text books, school lunches, immunization from disease and bus transportation in some of the States.

If possible, even these incidental services that hardly amount to more than the crumbs that fell from the table of Dives in the Scripture Parable, would be monopolized for the children of the Public School system by Methodist Bishop Oxnam and his like, to the exclusion of other children, whose parents pay the

taxes out of which is defrayed the expense for Child Wefare, as well as the parents of the children in the Public Schools.

If Bishop Oxnam does not thus hesitate to violate a fundamental principle of simple ethics—namely distributive justice—for the benefit of all American children without discrimination, it is not surprising when he calumniates American Catholics still further by accusing them also "of a plan so to mold the thinking of youth as to discount the values that lie in liberty of conscience and of worship."

The widely publicized case of Father Feeney and his deluded following is the most striking proof that the thinking of our Catholic youth is not "molded so as to discount the values that lie in liberty of conscience and of worship."

Father Feeney's emphasis upon a Catholic partial truth to the exclusion of the saving Catholic whole truth brought him the well deserved condemnation of the highest local authority, Archbishop Cushing of Boston, and of the Supreme Congregation of the Inquisition at Rome under the authority of the Pope himself, Pius XII. This official condemnation was urgently needed because, as Archbishop Cushing neatly phrased it, the teaching of Father Feeney and his following inevitably leads to intolerance and bigotry.

The popular newscaster, Lowell Thomas, was much surprised thus to learn what was the real teaching of the Catholic Church as regards those outside of it. However, every Catholic child knows this from its childhood when it learns the answers to two pertinent questions in its Catechism:

1. What do we mean when we say, 'Outside the Church there is no savation'?"

"When we say, 'Outside the Church there is no salvation,' we mean that those who through their own grave fault do not know that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved."

2. "Can they be saved who remain outside the Catholic Church because they do not know it is the true Church?"

"They who remain outside the Catholic Church through no grave fault of their own and do not know it is the true Church, can be saved by making use of the graces which God gives them."

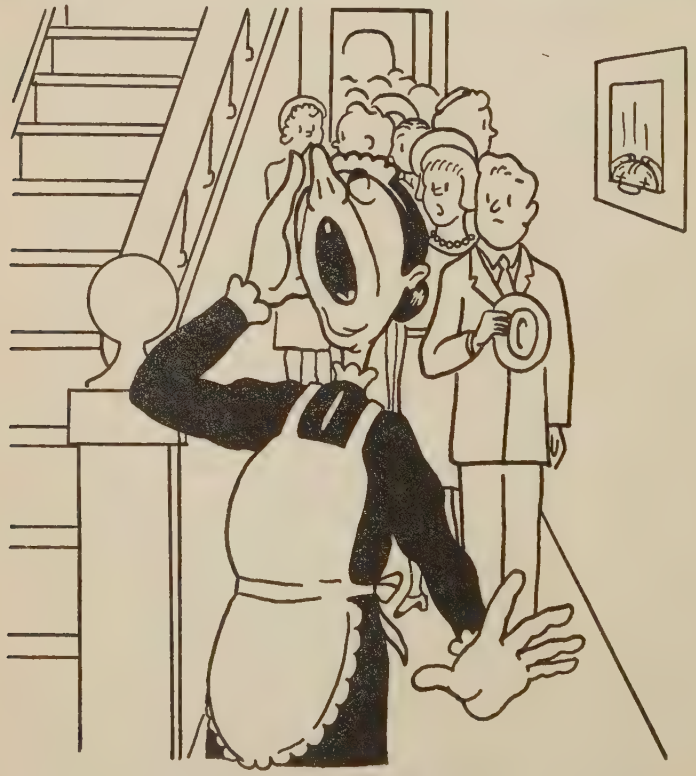
This saving teaching of the Catholic Church, which molds the minds of Catholic youth to tolerance and Christian Charity towards non-Catholics, is a good summary of Catholic teaching for the child that has been beautifully put for its elders into an allocution of Pope Pius IX in 1854 and into his encyclical to the Italian Bishops in 1863 and finally into the *Schema* for the Council of the Vatican in 1869-1870. This matter would have reached definition by this General Council of the Church if the

Council's continuation had not been interrupted by the absorption of Rome into the Italian Kingdom of that day.

This is the truth of the matter despite all the bigoted anti-Catholic propaganda of Methodist Bishop Oxnam. However, no Protestant minister, especially not a Bishop of any Protestant denomination, can afford to bear false witness against his neighbor.

Protestant educators have told me personally that many enlightened Protestants are not at all in sympathy with Bishop Oxnam's bigoted attacks on Catholics throughout our country where the spirit of unity is needed above all to meet the present world crisis.

JULIE - - - Or Housekeepers Are Hard To Get



'Prenuptial Investigation'

Those Lenten Regulations

Are they too complex?

R. J. O'Donnell

FOR twenty-seven years I have been reading Lenten regulations—trying to explain them without explaining them out of existence. All the time I have been asking myself: When will these rules be changed? When will we have Lenten regulations which our people, living in our country, under our climatic and industrial conditions, will be able to observe? When will there be laws for this holy season which will fit at least 90% of our people?—which they can understand?—which they will be bound to observe and which all good Catholics will obey with spiritual profit?

The law of abstinence is understood and observed by our people. They also comprehend and obey the precept of attending Sunday Mass and of making their Easter Duty. But it is not so with the Lenten regulations.

During the depression years, I knew two groups of unemployed young men who had reached their majority, who went to Mass every morning and attended other services regularly, yet saw absolutely nothing wrong with eating candy, ice-cream cones, or "hot dogs" between meals. This is just one of the countless examples of lack of understanding of these rules, with which every parish priest is familiar.

Now let it be stated at once that this is not a plea to further relax the spirit of self-denial, sacrifice, and penance. It is exactly the opposite. It is the cry of one who actually believes that our present rules are the source of scandal. People leaving our church on Quinquagesima Sunday have either paid no attention to the reading of the Lenten fast and abstinence laws, because they consider themselves exempt under one or more of the many dispensations and exemptions, or if they have paid attention it is to make these rules the source of a joke or "wise remark." Some few good souls do listen and frequently because of their tender consciences keep the letter of the law to the detriment of their health. I have known cases where this actually happened to young priests.

Most of our religious are dispensed from this fast. Many of our priests consider themselves exempt. Then why not a law that will bind priests, religious, and the 90% of our people?

The average American Catholic reasons something like this: "A law that has so many dispensations, exemptions and 'loop holes' isn't any law at all." This attitude can lead to a spirit of contempt and indifference for the whole law of the Church.

Father O'Donnell is a pastor of the Archdiocese of Philadelphia.

I have known one pastor who never reads the Lenten regulations (this man is dead several years). Yet he so instilled into the minds of his people the spirit of Lent that his church had standing room only on Wednesday and Friday nights. Hundreds of adults, not just school children, attended daily Mass and almost everybody in his parish "fasted" on something—candy, cake, pastry, butter, smoking, drinking, etc.

Attitude of the Clergy

This brings us to the most serious aspect of this problem. It is the attitude of priests to this matter of Lenten fast and abstinence, both in their personal lives and in their dealing with lay people.

Our people are very quick to notice that "Father A, when he dropped into our house one evening during Lent wouldn't so much as eat a pretzel.

"Yet Father B attended a meeting of our Sodality and afterwards sat down and ate a sandwich and a dish of ice cream."

Again, lay people who are in business or the professions but work very hard and very long hours have requested priests to tell them if they are obliged to fast and whether they are allowed to eat meat on Wednesdays, or if they may eat it twice a day on Monday, Tuesday, Thursday or Saturday. Then when these people compare notes they find that different priests have different solutions in identical cases.

Why, then, can't we have a few simple rules, which everybody can understand and 90% are able to keep and which all decent Catholic people will keep?

A Suggested Change

Naturally any changes of this kind would require a vast amount of study before they could be adopted. However, my suggestion would be for a law something of this nature:

Drop all this matter of two ounces for breakfast and eight ounces for the collation. Get away entirely from this eating meat once a day by some, twice by others and not at all by the rest. Simply have a few plain, clear rules as this:

No one is allowed to eat anything between meals. Three meals may be eaten by all, and any kind of food may be eaten at these meals excepting on Wednesdays and Fridays, when no one is allowed to eat meat at any meal.

The law could be stated in these few words:

No eating between meals.

No meat on Wednesday and Friday.

It would bind the vast majority of our people and all good people would willingly follow these rules.

These simple rules would have this further recommendation: our people really don't indulge themselves at the family table, nor at their noonday lunches. It

is the night snacks and the between-meal nibbling which constitute our indulgence. It is for the good of soul and body to learn to control and be able to avoid such indulgence. Such a law would serve to bring back the spirit of mortification and would help us to realize that we eat to live and not vice versa.

These lines have been written with the hope that they might start a discussion of this subject, not only by those learned in history and canon law, but by priests living close to their people. If such a discussion should get started it might some day bring about a change in Lenten rules and regulations which would fit and bind our people, which would be obeyed and accomplish their purpose of bringing men closer to God and salvation by doing penance for their sins.

At the Dawn of the "New Learning"!

In his latest novel Aldous Huxley pictures the devastated peoples left alive after a future atomic war using stores of library books for stoking their primitive cooking fires.

No doubt he based this on what actually happened after the Reformation. For many years following that triumph of the New Learning, bakers used the vast masses of books from the monastic libraries to heat their bread ovens.

Monastic books also had an advantage over the modern. Being of vellum, their large pages were just the things for filling windows and they were often used thus with stained-glass as well as draught-resisting effects.—**The Universe, London.**

What Price Compromise?

This story is going around Europe A hunter named Sam went out with a long-range rifle and came upon a huge bear. The bear was not as well armed, but he had claws and wit. So he asked the hunter: "What are you looking for?" Said the hunter: "I want to get myself a fur coat." "Well," said the bear, "I'm looking for my breakfast Why not come around to my den, and we'll talk it over."

The hunter and the bear sat down to work out an agreement. After a while the bear got up all alone. They had reached a compromise. The bear had got his breakfast, and the hunter had on his fur coat.—**Home Topics.**

A Note for the Holy Year

Claiborne Lafferty

Audiences with the Pope

THERE are four kinds of audiances which the Pope grants: private, special, "bacio la mano," and public.

The Holy Father receives in private audience Cardinals, Bishops, heads of Religious Orders, high officials of foreign governments, Ambassadors, and others to whom he wishes to speak. These audiences are held in his private library and are obviously granted to few.

A slightly larger number are given special audiences. These are for prominent Ecclesiastics, members of the laity who have been especially active in Church affairs, distinguished visitors to Rome—for those who have merited a special consideration. The Holy Father receives these people in rooms close to his private apartments.

"Bacia la mano" means "kiss the hand." Those honored with an invitation are assembled in the various salons of the Vatican Palace. The Pope enters, talks to each individually, and gives his blessing to all as he leaves. Usually there are from forty to sixty or more people gathered in one room.

During this Year of Jubilee, Father Lafferty is assistant to the Rector of the North American College, in charge of audiences for American pilgrims.

At a public audience several hundred are assembled in one or more of the large halls capable of holding such a number. His Holiness addresses them as a unit and imparts his blessing to all. He does not speak to individuals.

The proper attire for ladies is a black dress with long sleeves, a modest neck, and a black mantilla over the head. Because of the war years when material was not to be had, this is not insisted upon by the present Holy Father. All that is required is a costume with long sleeves, high neck, and a hat. No gloves.

At a private audience a man should wear a dress suit or as they say "white tie and tails." This is correct for all the non-public audiences, but an ordinary business suit is quite satisfactory these days.

Monsignori don house cassocks, sash and ferraiuolo; priests, cassock and black ferraiuolo.

Everyone seems to think that with the approach of the Holy Year audiences will be more difficult to procure. With so many thousands of people coming each day it will be impossible for the Holy Father to meet all personally. He wants every pilgrim to see him and to receive his blessing, but it will be physi-

cally impossible for many people who wish for an audience to secure one.

The proper way to go about getting an audience is to have a letter from the Bishop of the Diocese to the Rector of the North American College recommending the applicant. This should be presented in person at the College as soon as possible after arrival in Rome. Applications cannot be made at the Maestro di Camera's office unless the individual is actually in Rome.

Requests may also be made at the Office of Myron Taylor, until recently the President's personal Representative to the Holy See, and at Santa Susanna's Church, the one set aside for use by Americans. Service men have special facilities for their reception handled through the American Catholic Club, a U.S.O. organization located not far from St. Peter's.

Our First Six

It is doubtful if there be a dozen Catholics in our country today able to name the six American apostles who, in 1903, made up our first departure group, setting out for a land 7000 miles across the continent and Pacific Ocean, to the Philippines. Philadelphia gave these pioneers to the foreign mission movement. Three of the six priests were recruited from parishes, the other three from Overbrook Seminary in the large archdiocese . . . Today, 46 years later, half those original volunteers are still alive. Cardinal Denis Dougherty, the leader of the group, spent 15 years of very fruitful labors as a missioner in the Philippines. No man, in our century, has done so much for the preservation of the Faith in the Isles of Faith; in troubled days of open persecution the then young Bishop—he was 38—devoted himself to essentials, followed through with tenacity and courageous vision a plan of action which saved the material structure of Catholicity for millions of Filipino Catholics and thus headed off a serious threat of established and widespread schism. Fifteen years spent by an American Cardinal in the Orient is, it is interesting to note, a longer span of years than the eleven St. Francis Xavier spent in his quest for souls from Goa to Sancian Island.

Bishop Gercke of Tucson, Arizona was among those first six; so, too, Bishop MacGinley now retired; also Bishop James McCloskey whom we buried in Santo Thomas Internment Camp in early 1945 after the return of the American troops in Manila. For 42 years the saintly little Bishop had worked prodigiously and we have yet to produce an American priest—or Bishop—who has given such long service to the foreign missions.—**R. E. Sheridan, M.M., on The Catholic Hour.**

Catholics and Brotherhood Week

Lon Francis

We preach brotherhood all year

ALTHOUGH a Denver priest was the founder of the Brotherhood movement and the last two Popes have asked that all believers in God cooperate for the removal of the bitterness and hatreds which prevail in nearly every country, Catholic churchmen are sometimes criticized for a lack of real interest in the movement.

Well, the answer is that they take the doctrine behind that movement for granted. Every Catholic child would tell you that it has been taught that it is actually sinful to dislike any person, no matter what his race or creed may be; that the second great Commandment of the law obligates him to love not only those who love him, but to love even his enemies. That is also the doctrine of Christ, and it is not so difficult to observe as it may seem.

There has never been in the entire history of the Church an anti-Protestant or an anti-Jewish movement fostered by Catholics; there has never existed an organization of Catholics designed to create a prejudice against any racial or religious group; the Church has never published an anti-Protestant periodical; no priest, as far as I have observed—and my memory is long — has ever preached an anti-Methodist, anti-Baptist or an anti-Jewish sermon from his pulpit.

As to the Jews, the most reputable of their own historians admit that the Catholic Church, throughout history, has been their best friend. Hugo Valentine, in his "Anti-Semitism," recognizes that. In England, he tells us, Jews had no friend comparable to Cardinal Manning; and surely in Germany, none so helpful as Cardinal Faulhaber, who was the first to denounce Hitler; in France, during the war, no truer friend than Cardinal Suhard of Paris and Archbishop Saliege of Toulouse; in Austria their chief defender was Cardinal Piffl; in Hungary, Cardinal Mindszenty; in Italy, the Pope himself.

In order to create prejudice against Cardinal Mindszenty George Seldes, in his *In Fact,* charged this Cardinal with anti-Semitism, but Jewish leaders in New York corrected him.

Jews must go back five centuries into history to find a case against the Catholic Church in the Spanish Inquisition, which was a State tribunal. But their own Jewish Encyclopedia tells them that they were never persecuted as Jews, but as co-workers with the Moslems, plotting against the government. Read the article in the Jewish Encyclopedia on the Maranos, and

see if I am wrong about the facts.

In His Parable of the Good Samaritan, Christ taught the lesson that the Jew and the Gentile are neighbors and should love one another.

Throughout history the Jew has labored under the very wrong impression that because some of their political and ecclesiastical leaders conspired for the death of Christ, Christians must, quite logically, oppose them. That would give Christians no reason to oppose all the Jews even of Christ's time, and certainly would not justify ill-feeling towards Jews of later centuries, any more than we today would have reason to blame all the Russians for Stalin; or all the Germans for Hitler; or all the Hungarians for the ill-treatment of Americans in recent months; or all the Yugoslavians for what their Communist leaders have done and are doing.

The Crucifix

The Catholic Church does make greater use of the Crucifix than any other religion, yet, through the centuries, they have, as Hugo Valentine admits, been less unfriendly than other groups. The lesson of the Crucifix is the lesson of Christ's love for mankind, and not the lesson of hatred for certain ones who rejected Him.

Holy Scripture tells us that "Christ offered Himself because He willed it," and that His will was "to be obedient unto death, even unto the death of the cross." Hence Divine Providence would have arranged some other plan for His death on the cross, if it had not happened as it did. The common people throughout Palestine loved Christ; they followed Him in multitudes without eating and drinking for several days; they received Him in triumph into Jerusalem only five days before His crucifixion. In fact, it was His popularity with the common Jew that aroused the jealousy of political ecclesiastics. It was they, and not the common people, who declared "If we leave this Man alone He will take away our Kingdom and our nation." Does not the Bible say that Christ "was tried by night for fear of the Jews?"; that a "tumult would be created among the people" if He were tried on the festival day, referring to the Passover?

All the human personnel connected with the Incarnation and Redemption, on which Christians base their entire religious system, were Jews. Mary was a Jew, so was Joseph, so was John the Baptist, so were Christ's warmest friends at Bethany, so were all His Apostles; so were the first Popes.

The Bethlehem scene, the scene which stirs the entire world every year, should make the Jews feel proud. There was Mary proclaimed by an angel-messenger from God as God's favorite among women; and Joseph, pronounced a "righteous" man, even by the Holy Ghost; and the shepherds

were Jews. The Magi were Gentiles, but they followed the star to which reference was made by the Hebrew prophet Isaias, in order to bring gifts to the Jewish Babe.

The fact that Christ's death was instigated by a few political churchmen in Jerusalem is no reason why Christians should blame the entire Jewish race, nor why the entire Jewish race should feel that that stigma is upon them. As I have remarked, that tragedy has its parallel in most countries today, yet few are taking it even half seriously.

Therefore the Jews should give up the notion that Christians must necessarily dislike them. The only reasonable thing which the Christian could expect is that the Jew, like the non-Jew, should honestly investigate the Christian claims.

The Evils Of Racism

Racism is to be condemned unequivocally, because of the unity of the human race; because every human soul, which really means the human person, is a direct creation of the same Heavenly Father; because every human being has the same eternal destiny; because all are brothers under God's Fatherhood.

There are those who dissociate the brotherhood of man from the Fatherhood of God, but that is inconceivable. How can we be brothers if we do not have the same Father? We would all be just so many individuals, independent, and with no inter-relationship if we did not have a common Father.

There has never been an anti-Negro feeling among Catholics, no matter how differently enemies of the Church might have striven to make the Negro believe. We are sometimes asked why the Catholic Church does not do more to stem racial discrimination in the South. The answer is very clear in our own minds, and it is that Catholics themselves constitute such an insignificant minority in the South that they could not do anything about it. Catholics and the colored alike have been victims of the same persecuting organizations, such as the Ku Klux Klan. Outside the State of Louisiana Catholics do not constitute two per cent of the population of the states south of the Mason and Dixon Line and east of the Mississippi, while in many northern cities they constitute from forty to sixty per cent of the entire population.

Because a common religion does not bind us all together, there has never been less of brotherhood than today when it is preached more than ever before; just as there was never so much juvenile crime, despite the fact that youth has never before been educated so well; just as there was never so much intolerance, despite the fact that tolerance is preached more than ever before. The explanation is to be found in the absence of religion in education.

Just as education without

God cannot produce good citizens, so a brotherhood without God cannot mold the dissonant elements of society together into one; and unless there be a distinction made between persons and the religious or social errors to which they are committed, there can be no tolerance.

One must be intolerant towards error, but he may not be intolerant towards those who are victims of error. They are still everyone's brothers. Revealed truths must be facts as well as other facts; and those who are certain in their own mind that they *are* facts, can be no more tolerant towards their contradiction than a teacher in school can be tolerant towards mathematical or scientific contradictions.

But no matter what be the error to which one is addicted, he himself is entitled to the love of his fellowmen—and that is sound Christian doctrine.

Bellarmine's Doctrine

What Thomas Jefferson wrote in the Preamble to the Constitution of the United States, namely, that "all men are created equal and are endowed by their Creator with certain inalienable rights," is not only good democratic doctrine, but solid Christian doctrine as well. Cardinal Bellarmine, of the sixteenth century, said that same thing long before Jefferson, and he was only representing his Church in his teaching. But those who deny the Fatherhood of God cannot consistently hold that all men are equal. They are equal because they have the same origin and the same destiny and because their rights must come from the same Creator. Deny this proposition and the alternative is that man's rights must come from the State. If that be true, the State, which can change its own laws, could withdraw tomorrow the rights which man had yesterday. That has been done, as I hardly need to tell you, by the heads of many modern states.

Communists know that religion is the antithesis of their ideology, and that is why they preach anti-religion. That is why they subject the Church to the State, confiscate its property, close its seminaries and schools, imprison or disperse its clergy and religious. Under Communism there is no source of rights except the State; there is no Supreme Ruler except the head of the Soviet Union. We speak of the "Party Line," which means the identical course which every Communist everywhere must follow. His anti-religion is really a religion, with Lenin as its Messias; his successor, Stalin, as its man-god supreme head. His word must be followed as an infallible oracle; and those who oppose him are heretics, who must not only be excommunicated, but liquidated.

Those who find fault with measures taken by the Church to protect itself during various periods of the twentieth century can read today—every day

—the reason for it. Never before in all history was there witnessed a national and international campaign waged against God until the Hitlers and the Stalins came along. Hitler declared that all men were not equal, but only those of Nordic origin; and Stalin declares that no human being has any rights except those which the Soviet sees fit to grant him; and even those rights are granted only on condition that he will surrender himself, body and soul, to the Soviet State.

Stalin would be labeled "anti-Christ" today by the author of any book in the Bible. He has followers over here not only in the person of Communists, but of members of atheistic and rationalistic societies who, while not subscribing to all his theories, are with him in his fight on Christ. They would have religion ousted from all classrooms, the chaplains discharged from all state institutions, from the Army and Navy. They ever write and act as though the country belonged to them.

Christians believe that Christ was to be the Universal King; that His religion, perfection of the Mosaic, was to extend itself from a national to an international entity, to embrace not only every nationality, but every race.

One who is really honest in his thinking, must admit that we shall never have one world or genuine international peace until perfect unity of mankind is sought through union with the same God, the same Heavenly Father, of Whom we should be children, possessed of one heart and one mind.

If we keenly felt that intimate relationship not only with God, but with one another, we would be no more adverse to living harmoniously with people of all races and colors here below, than we shall be to live with them in the glory of our common Father, in a Paradise of Delights forever.

Never Underestimate

"I see you are still wrong about nuns, Mr. Inspector. You think of them all as originally good, sweet souls, almost too feckless to do anything but warble faintly in choir. I wish I could persuade you of your mistake. Religion has always been likened to military service, and it is to strong and militant souls that its profession appeals. Do you know that nuns are among the most adventurous of mankind? They have all gone round the earth and into its worst places. They are to be found where only priests have the courage to go with them. Men do not know what the resistence of a woman is, once she believes that her service is of God. . . "—Mother Superior to the Inspector in **Murder in a Nunnery.**

A Horrible Doctrine

A false notion about the Atonement

Martin E. Gounley, C.SS.R.

THREE times in less than a week did this "doctrine" stare out at me from the printed page—in a book of sermons, in a book of meditations and in a magazine article. Often also is it heard solemnly proclaimed from the pulpit. To quote this "doctrine" from the magazine article referred to: "As a matter of fact, it pleased the Divine Justice to exact in satisfaction the full measure of blood and sorrows"—from the Saviour in atonement for man's sins.

"As a matter of fact"—that is, even though one single act of Christ would have sufficed to redeem the world—"it pleased the Divine Justice to exact in satisfaction the full measure of blood and sorrows."

That is a horrible statement. In fact, it is no exaggeration to say that it smacks of blasphemy. If—as we profess to believe—any, even the slightest act of the Incarnate God was of sufficient value to meet in full the claims of justice in atonement for the sins of man, how can one conceive of justice demanding any more than one such act? To demand any more than is required to satisfy the claims of justice is patently unjust. Therefore, to say that, even though a single act, such as a sigh or a prayer of Our Lord, was of sufficient value to redeem man, nevertheless the outraged justice of the Father willed to be satisfied with nothing less than the passion and death of His Incarnate Son, is to depict the Father as a horrible ogre who finds his delight in the agony of the victim he devours.

Moreover, such an exposition of the redemption of man sets up the Godhead as divided in its attitude towards man. The Son is full of a consuming, forgiving love for man, whereas the Father seems so reluctant to forgive that He demands the absolute ultimate that His Son could give to effect the atonement. That takes the meaning and all the warmth out of the words Our Lord taught us to say when we pray: "Our Father."

It was not justice which demanded, but love, the love of the Triune God, Father, Son and Holy Ghost, which prompted the atonement and the redemption of man in the terms of the sufferings and death of the Incarnate Son. The explanation of the torments of Calvary is Divine Love which willed to manifest Itself so unmistakably and in such a manner as most effectively to win the love of man in return—to constrain, as it were, the

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heart of man to love his Divine Lover. St. John Chrysostom, as quoted by St. Alphonsus, sums it all up in one sentence: "That which sufficed to redeem us was not sufficient for Love."

Even though it was love which prompted the sufferings and death of Our Lord, it is still perfectly true to say that our sins were the cause of these same sufferings and death—not, indeed, because of the requirements or demands of justice, but because they were the means which Infinite Love deemed necessary to win man from the allurements of sin and thus save him from its frightful consequences for eternity.

It is also true that the sufferings and death of Our Lord were offered by Him to the outraged justice of the Father as the price of our redemption, not, however, because of the excessive demands of justice but because of the excess of His love for man.

Terror Can Lead to Despair

Those who preach to the faithful that sin so outrages the justice of God that the Father demanded of His Incarnate Son the last drop of His Blood shed in agony on the cross even though this was infinitely more than was needed to satisfy the claims of justice, may indeed strike terror into the sinner—but it is a terror which may lead to despair. For, if God the Father so treated His Incarnate Son and demanded from Him such an appalling price to make possible the reconciliation of man, what terrible and unsuspected price may He not demand of man on his part before full forgiveness be granted?

Let terror be instilled into the heart of the sinner, but let it be a terror of the torments of hell and not terror of an overexacting justice. Terror enough at the thought of how frightful must be the torments of hell in punishment for unrepented sin, since to save man from them the Incarnate God did not consider His sufferings and death too great an effort. With such a terror there will go hand in hand an inspiring confidence in the good God for all the helps and graces necessary for true repentance and final perseverance.

A shy young priest attended a formal dinner, and to his chagrin he was seated next to a celebrated archbishop. He was at a loss for words to start a conversation.

Finally, he mustered up courage to address the dignitary. Passing him a bowl of gravy, he asked politely:

"Will you have some grace, Your Gravy?"—**The Sign.**

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

FEBRUARY, 1950

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which
(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) Advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during the recent months. New magazines are also appearing every month, but they will have our attention for your guidance in future reports.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective
Art Photography
Authentic Detective
Avon Love Book
Army Laughs

Bachelor's Diary
Beauty Parade
Best Songs
Best True Fact Detective
Big Detective Cases
Big Song Magazine
Big Time
Bits of Beauty
Blonde Baggage
Breezy Stories
Buddies

Cartoon Comedy
Cartoon Humor
Cheers
Comedy
Color
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Confidential Detective

Detective Annual
Detective Book Magazine
Detective World
District Attorney Detective

Eye
Eyefull

Fact Detective
Famous Police Cases
Fantastic Adventures
Fact Detective Yearbook
Film Humor
Flirt
Foto Parade
Front Page Detective

Fun Parade
Federal Crime Detective

Gags
Gay Love Stories
Gaiety
Glance
Grin

Headquarters Detective
Human Detective
Hit

I Confess

Joker

Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Stars Parade
My Romance

National Detective Cases
Nifty
Night and Day

Official Detective Cases

Pack of Fun
Peek
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Popular Songs
Pepper
Police Detective

Real Detective Cases
Real Story
Real Western
Revealing Detective

Screwball
Secrets
Sensational Detective Cases
Sexology
Show Girls
Sideshow
Sir
Smash Detective Cases
Smiles
Sports Action
Sports Fiction
Stag
Strength & Health
Special Detective
Startling Detective

Taboo
Ten True Crimes
Timely Detective
Titter
True Cases of Women In Crime
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Police Cases

Uncensored Detective
Underworld Detective

Western Trails
Wings
Wink
Wit and Humor
Whisper

Your Psychology

Zing

DISAPPROVED 'POCKET BOOKS'

Many "pocket books" found on the newsstands of the nation offend against the N.O.L.D. Code. Among such are the following:

Beyond The Forest
Body Or Soul
Bound Girl
The Butterfly
French Summer

Gold Diggers
The Heller
Love To Burn
A Lover Would Be Nice
Memory Of Love

Nina
Night Boat
Palace Of Pleasure
The Sure Hand Of God
Temptation
Youvette

Code and Cult

P. J. Lydon, D.D.

St. Patrick's Seminary
Menlo Park, California

ACCORDING to the Apostolic Constitution on the Holy Year issued by His Holiness, Pope Pius XII, on July 10, 1949, many of the regular indulgences will be suspended during the entire Holy Year, while other Jubilee Indulgences will be available to some of the faithful.

I. Regular indulgences which will remain in effect during the Holy Year are:

1. Those to be gained at the hour of death.

2. Those attached to the devotions of the "Angelus" and, during the Easter season, the "Regina Coeli."

3. Those to be gained by visiting the Blessed Sacrament exposed during a Forty Hours' Devotion.

4. Those to be gained by accompanying the Blessed Sacrament when it is carried to the sick.

5. Those attached to the recitation of the official Holy Year Prayer (seven years each time; plenary for daily recital during a whole month).

6. Those which the Bishop may grant with his blessing in Pontifical ceremonies.

II. All other indulgences, partial and plenary, normally accruing to living persons, can be gained only for the benefit of the souls in purgatory during the Holy Year.

III. Special Jubilee Indulgences can be gained by those who make a pilgrimage to Rome and fulfill the prescribed conditions.

IV. These same special Jubilee indulgences can be gained during the Holy Year by the following persons who are unable to make the pilgrimage but fulfill the conditions given below:

1. All professed sisters, novices, and postulants; also their students, and other persons boarding or residing with them.

2. Catholics in prison or in captivity, those in exile or in enforced labor camps, and those in correctional institutions.

3. Catholics living in countries where they are not permitted to undertake the pilgrimage.

4. Catholics who because of ill health or feebleness cannot make the pilgrimage; those who regularly nurse the sick in hospitals or take care of delinquents in institutions; daily manual laborers who cannot afford to miss work long enough to make the pilgrimage; and, finally, those who are over 70 years of age.

Conditions

a) Receiving the Sacrament of Penance, stressing emphatically a renewed resolve to live a more perfect life.

b) Receiving the Sacrament of Holy Eucharist soon afterwards.

c) Praying for the intentions

of the Holy Father, i. e., for the growth of the Catholic Church, for the extirpation of errors, for concord among rulers of nations, and peace and tranquillity of all peoples.

d) Performing the special good works of piety and charity which the Bishop personally or through prudent confessors shall prescribe.

Under these conditions the persons specified in IV can gain the Jubilee Indulgence during the Holy Year as often as they perform the prescribed works.

May a Catholic satisfy the precept of hearing Mass on Sunday or a holyday of obligation, when a priest who has the privilege of a portable altar celebrates for his own private convenience in a house?

It is practically certain that the person other than the server cannot fulfill the precept unless the Holy See in granting the indult expressly allows it, or unless it is given for a public purpose (A.A.S., 1949, p. 504: S.C. Sacr., quoting older standard work on the use of a portable altar: Aertnys-Damen, I, n. 529, ed. eleven). Those assisting at Mass in the open air *(sub dio)* satisfy the precept (C. 1249)—also when the privilege is given for the benefit of the faithful in mission territories. The indult of the portable altar will not be given by Rome in future for the private convenience of a priest except in case of infirmity.

In marriage cases which are tried for nullity before the Rota, how do most of them end up?

The majority are generally not favorably decided. The decision then is "non constat." In the year 1948 the Rota decided 124 cases on the marriage bond; 49 were declared invalid, and 75 were declared "non constat."

It is noteworthy that 57 cases were presented under the plea of force and fear. Of these, 32 were rejected as not proved. Conditions or intentions contrary to the essence of marriage were 32. Of these latter, there were 18 under the heading "exclusion of the bonum prolis"; of these 12 were rejected as not proved (A. A.S. May 1949, p. 222-244).

The Instruction of the S.C. of the Sacraments of June 29, 1941 directs us to refuse to assist at the marriage if one or both of the parties intends to make the marriage invalid by placing a condition such as the obtaining of a divorce and remarriage, excluding the right to normal conjugal relations, etc. It says nothing about the intention of practicing birth-control as such. What should the priest do if he finds this sinful intention and the person is stubborn?

The intention to abuse marital rights in this way is, of course, gravely sinful, and the party or parties should be told this very clearly. But it does not per se render the marriage null. A priest may assist for a grave reason at the marriage of a person whom he knows to be in mortal sin (C. 1065-66). In practice the priest will not be

able to apply the fine distinctions made by the Rota and canonists between the right itself and the abuse of the right; and hence he should refer the above case to the local Ordinary (Mahoney: *Marriage Preliminaries*, p. 73).

Some priests tell too much Canon Law to people who seek a declaration of nullity. I have found cases of perjury resulting from this.

It is dangerous to give them fine points of law: to say, for example, "If you prove that both were unbaptized, the case is easy," is to encourage fraud. If a man asks "What difference does it make if my first wife was not baptized?" the answer is "I am looking for facts and the full truth and not giving a lecture on technical points."

In proving non-baptism it is very important to get the background of the family. Did the parents believe in baptism? Were they practical members of a sect that confers baptism on infants? Were brothers or sisters baptized? If brothers and sisters were baptized, why were you not baptized also? Sworn statements of reliable persons also must be secured.

Does a long custom allow collecting seat money at the door of the church on Sundays?

No, the custom is expressly excluded by the Code (C. 1181). See also the Third Plenary Council of Baltimore, n. 288, which called it a "prava consuetudo"; also a letter of the Apostolic Delegate condemning the practice, Sept. 29, 1911 *(Eccl. Review*, Nov., 1911, p. 594).

What is the legal value of a custom?

Canon 5 deals with pre-Code customs which are contrary to the Code:

a) A custom *expressly condemned* is an abuse and cannot be followed. The Code has a number of such express condemnations (CC. 818, 978, 1041, 1056, 1181, etc.).

b) A custom opposed to the Code and about a hundred years old, per se should be eliminated, but if the Ordinary cannot prudently abolish it because of circumstances of places and persons, it may be tolerated in the meantime.

c) Other customs less than 100 years old opposed to the Code are ipso-facto abrogated, unless the law in special cases allows them to stand (e g., C. 101, 136, 162, 168, 471, 1182, 1186, 1248, etc.). A lawful custom must be reasonable, must be at least forty years in existence, and have the consent of the proper legislator. A custom expressly condemned in law is not reasonable (C. 27). A custom, e.g., of eating meat on the vigil of Christmas, is opposed to the Code (C. 1252); even if 100 years old, it can and should be abolished. If it is 50-60 years old it is ipso-facto abrogated according to the above exposition of Canon 5.

How should sex instruction be given?

In the home by the parents, and in the confessional. Instruc-

tion is necessary, but not sufficient. Moral and religious training is required. Knowledge of physiology is not virtue, but it has its own importance. Teaching boys and girls in the same class-room is not prudent. A Catholic physician may be asked to talk to a class of boys at the age of puberty or to a class of girls (Kirsch, *Sex Education and Training in Chastity,* Benziger, 1930). Parents are generally lax in giving instruction. High-school and college students should be given a more thorough course on marriage and the problems that have a special interest for them. There are many good books and pamphlets on these matters.

A foreign-born couple who are Catholics attempted marriage before the civil judge. Later the woman wished to have the civil marriage rectified, but the man refused although he wants to remain with her. Does this case have to be sent to Rome?

The Apostolic Delegate has the faculty to grant a Sanatio. If both were in *good faith,* e.g., because the priest had no delegation to witness the wedding, and the parties cannot be prudently told of the defect, the case should be sent to the Holy See. If the marriage is mixed, the Holy Office grants the faculty; in Catholic weddings, the S.C. of the Sacraments. Our Bishops can grant a Sanatio in mixed marriages under certain conditions (see December, 1949, issue of *The Priest).* But at least the Catholic party must know of the invalidity and ask for the Sanatio.

Converts

Take a look at this Table. How successful is your section of the country in winning converts? Are you doing anything about it?

	Converts	Catholics	Non-Catholics
EASTERN	40,110	13 million (320 made 1)	43 Million
N. CENTRAL	37,022	6½ million (125 made 1)	31 million
W. & S. CENTRAL	13,826	1¾ million (144 made 1)	13 million
S. EASTERN	8,238	1 1/3 million (165 made 1)	25 million
S. WESTERN	4,397	1½ million (367 made 1)	10 million
PACIFIC	13,457	2½ million (170 made 1)	12½ million

—Paulist News.

Sermon Suggestions

For the month of February ✠*J. F. Noll, D D.*

Pre-Marital Instructions

February 12, 1950

For some years now, in the Federal Council of Churches, in many cities Protestant ministers have been holding pre-marital instructions in the hope of reducing the number of incompatibles who, usually within four years after marriage, seek a separation by divorce. In many cities similar courses have been conducted for Catholic youth under the name "Cana Conference." But the instructions received by the two groups are quite different.

(1) The non-Catholic is not told in the classes he attends that divorce and remarriage are absolutely forbidden by Christ; that artificials means of spacing children is wrong. During the instruction, conducted under non-Catholic auspices, "the proper spacing of the children" is recommended, but not in St. Paul's way, not in the Catholic Church's way; and the youths are taught that they will be happier and that, therefore, their marriage will endure longer if they become familiar with methods by which they can become physically adjusted and receive more physical satisfaction.

A course on Marriage was conducted at Indiana University, and the Catholic chaplain discovered that youths did not hear a word concerning the "purpose of marriage," which, of course, is of primary importance. He brought this to the attention of the head of the University who suggested that he take over the class for one period. He did, and his subject was "The Purpose of Marriage." Although he stressed the fact that if the primary purpose of marriage was deliberately resisted, marriage relations would be sinful, he was applauded by most of the students for what seemed to be very consistent teaching.

(2) The Catholic Church does not maintain, as many surmise, that parents may not try to "space their children. But they may do it only by acting as real men and women, by subjecting the animal in them to the spirit—in other words, by exercising self-control, which is not at all difficult when the union of husband and wife is more spiritual than physical, as it should be. Faith should marry faith, grace should marry grace, and mutual progress in spirituality should be the aim of the married couple.

Some time ago a Catholic who returned to the Sacraments after staying away for many years because he was not living right, was told by his confessor that if he hoped to rehabilitate himself he must receive Communion frequently. He agreed to go weekly and found such benefit from it that he began to receive daily. Thereup-

on he told his confessor that he was now convinced that Holy Scripture does not ask man to do more than he is able when it demands that he "keep his body under subjection."

But it is the remote preparation that Catholics should make for marriage. They should regard it as a high vocation in life and, therefore, prepare themselves for it as they would if they were thinking of embracing the religious life. They must win the blessing of God on their marriage; they must be not only of "one heart" but of "one soul," of one faith, at the time of their marriage, in order to have it blessed as Christ blessed the marriage that He attended at Cana. God is eager to be present at every marriage in order to bless it, and with His blessing it must result happily.

The Catholic who starts married life with God's blessing, but who does not try to keep that blessing permanent through the right kind of life, is likely to find less happiness than another who, less informed, offends, through deliberation and wilfulness.

It is very seldom that a divorce takes place between parents who have been responsive to their religious duties and who inculcate religious ideals in their children. Their love for God strengthens their love for each other, and more firmly establishes the spiritual union which is a greater source of happiness than mere physical union.

(3) There are certain human details in connection with the preparation for marriage and, therefore, the prospective wife should try to learn the elements of nursing, the principles of domestic economy, and should, of course, learn how to cook. We read much about "homemaking," but if a home is to be more than an eating and sleeping place, the wife must be interested in her home work, and the husband must find it a restful place to come to after he returns from the factory or office. When this is added to religious harmony, to mutual co-operation in other things than worldliness, the home should be happy.

The feeling of peace with God radiates throughout the home; the children sense it very readily and will instinctively follow parents to church, to the Sacraments, and join in family prayer.

The number of divorces among Catholics is, of course, smaller than among non-Catholics, but there would not be any if there were daily family prayer in accordance with the slogan you have been hearing so much about today, "The family that prays together stays together."

Since marital unhappiness was never as prevalent as it is today; since the United States leads all the world in the number of divorces; since the average divorce takes place within the first four years of marriage; since there are, therefore, millions of divorces in the United States, and many of them much married; since the average urban dweller runs only a fifty-fifty chance of having any success in marriage, the evident conclusion is that God did not originally bless the union. In fact Holy Scripture tells us that He turns over to the power of the devil those who shut Him out of their lives before marriage.

To win His blessing, therefore,

our young people must do the opposite, they must make themselves worthy of a helpmate supplied by God Himself and then of the blessing they hope to come to them on their marriage day—to endure throughout a long blissful companionship.

Lent and Its Purpose

February 19, 1950

Lent is a season of forty days, during which the Church rallies all her people together to call them to their senses, to have them take an inventory of their accounts with God, to do penance for their past wrongdoing, and to form earnest resolutions of amendment.

Just a few words (1) on the significance of Lent; (2) the Spirit of Lent; and (3) the Lenten demands of the Church.

(1) Forty days, and not a shorted or longer period of time, were set aside by the Church for penance and prayer and almsgiving, and public exhortation, because our Divine Savior in preparation for His public ministry, went into the desert to fast and pray and meditate for forty days. Moses and Elias ahead of Him also underwent a forty-day fast.

Holy Scripture insists that everyone who has sinned, and that means everyone who has reached the age of reason, must do penance or perish. The Church itself cannot dispense you from penance, although she has often dispensed you from particular forms of penance, such as abstinence or fasting. When she dispenses you from one form, she must insist that you practice another form, because penance is demanded by Almighty God Himself.

Holy Scripture speaks of three kinds of penance, namely, fasting, prayer, and almsgiving; and since very few Catholics actually do fast in strict conformity with the law, they should supply the omission by regular attendance at the public devotions of the Church on weekdays. Public prayer is so much more powerful than a private prayer. Then everyone, even the poor, can give a little in the way of alms by surrendering to a good cause some of the money which even they spend on unnecessary things.

(2) The most holy people in the world, the members of religious Orders, the clergy who direct the people in parishes, the Sisters who are engaged altogether in God's work, all Bishops of the world, even the Holy Father, observe an annual retreat, during which time they study themselves in their present relationship to God, meditate on the eternal truths, and reconsecrate themselves to their King with new earnestness and fervor.

Precisely because it is not possible to gather the laity together for a retreat of such intensity, they are invited to attend weekday Mass throughout Lent, if possible, to attend the evening sermons and the Way of the Cross, to receive Holy Communion frequently—this, while they strive to prove their grief for past sins by fasting and by voluntary acts of self-denial.

It should be clear to you that

outward works have spiritual value only when motivated by inward contrition and love. Where the heart is contrite external discipline and penance will follow most naturally without any exhortation from the pulpit. Christ's soul was "sorrowful even unto death" for your sins. You should often kneel or stand at the side of His cross during Lent with sorrow for your own sins, and assure the crucified Savior that His death will not have been in vain for you.

(3) The Lenten requirements are briefly these: Everyone between the age of tweny-one and sixty is obliged to fast unless excused on account of sickness, or exempted on account of hard work. The law of fasting restricts the person to one full meal each day, at which meal meat may be eaten, except on Wednesdays and Fridays. Meat may be eaten at one meal on Wednesday of Holy Week. The Lenten fast ends at noon Holy Saturday. In the morning the one who fasts is permitted only a couple of ounces of unbuttered bread with coffee or some other liquid. He may also have fruit juice. In the evening he is restricted to about one-third the food taken at the principal meal, of which meat may not be a part.

Those who have reached the age of reason, but are not yet twenty-one, are not bound by the law of fasting, but they must abstain on the days appointed by the Church.

Those who are excused from fasting are also excused from abstinence. Those who are exempted from the general law of fasting in Lent and out of Lent, because of a special Indult in favor of the workingman and his family may have meat at the principal meal on the Wednesdays of Lent and all Ember Days and vigils throughout the year. But they must abstain from meat altogether on Ash Wednesday, Saturday of Holy Week (up to noon) and the eve of Christmas.

Eating between meals naturally breaks the fast for anyone who is bound by the law. Liquids, with the exception of milk, do not break the fast when taken between meals.

In these days when so many people are following a diet without meat; when so many are abstaining from other foods, under a physician's direction, the moderate Lenten law should be easy to observe.

At any rate, let all do more during Lent than at any other time; let all give to the cause of religion or of charity their savings of five cents, or ten cents, or twenty-five cents a day, using part of it for a subscription to the diocesan paper, and for a membership in the Society for the Propagation of the Faith, so richly indulgenced.

First Sunday in Lent

February 26, 1950

What does it profit a man if he gain the whole world and loses his own soul (Matt. XXVI, 26)?

Your soul was made to enjoy everlasting bliss with God and His Angels, but Heaven must be earned. If your soul is not saved it will be separated from God forever.

It is plain, therefore, that nothing in the world, not the whole world itself, is worth a single soul.

The alternative to salvation is everlasting damnation and, therefore, we are not surprised that God came to earth to assume a body and soul like ours, to teach us how to save it, to show us by His example how to sanctify it, and to offer Himself as an infinite victim to rescue it from eternal misery.

(1) What is needed, therefore, is a realization of the soul's value and the use of every means of protecting it from everlasting ruin. When St. Augustine began to realize the value of his soul, he decided that there were only two things worthy of an immortal being's attention, namely, God and his own soul. When St. Francis of Assisi began to realize his soul's value he gave up the world, and embraced life-long poverty in order to live like Christ. When St. Ignatius realized it, he decided to "do all for the glory to God." When St. Francis Xaxier began to realize it, he craved to die a martyr while trying to help others save their souls.

Throughout history many kings and queens left their thrones and went to monasteries to spend their last days in order to give all their time to their souls.

While everyone cannot leave home and separate himself entirely from the world in order to live wholly for God and his soul, reason must, in view of the soul's value, like the Church, call such persons "wise." Those who must live in the world must not be of the world; they must not be filled with worldliness, must not follow the worldly spirit, must subordinate everything temporal to the spiritual and eternal.

(2) Here are some reflections which might test your realization of your soul's value: Would you be willing to give up all to go to the wilds of Africa, or to an island in the Pacific in order to be spiritually helpful to pagans? Thousands of missionaries of our own time have done that.

Fifty years ago there was a mad rush of people from all parts of the country to the Klondike area of Alaska. It was heard that gold was discovered there. Thousands left home and risked hardships, cold weather, primitive transportation methods, and even their lives in order to get some of that gold. They were not certain that they would get hold of any, or that they could return home safely with it, but it allured them. Would you brave such hardships in order to get hold of more of God's grace for the sanctification of your soul?

When a man is confronted with the demand "money or your life," what does he do? Much as he prizes his money he prizes his life higher.

When the physician tells a man that he can save his life only by having an arm or a leg or an eye removed, what does he do? He would not give up his eye for $10,000 or $100,000, but he prizes his life higher than his eye.

What do you do when you are told that you must stay away from the saloon, from that tempting person, or lose your soul? You have frequently been foolish enough to ask the devil, in effect,

to take your soul, but not your alcohol nor your sinful company.

Should you fall into a mortal sin, do you show greater grief than if you lost your home or a fortune? Are you able to sleep when you know you are at the brink of hell and must depend only on God's mercy to save you from everlasting damnation? How often have you acted like Judas: "What will you give me and I will deliver Him up to you?"

The value of your soul is best determined by the price paid for it—the blood of the Son of God.

(3) Now compare the attention you give your body. Five minutes are too long for a morning prayer or a night prayer; but a half hour is not too long a time to doll up.

Do you give to religion and charity as much as you spend on liquor, tobacco, shows, facial cosmetics, or medicine?

You deprive your soul of spiritual food for days and sometimes for weeks, while you grumble over the little punishments you are expected to inflict on your body during Lent.

When your body is sick and the physician tells you that you can survive only by changing the climate, by moving to Arizona or California, difficult as it may be, you arrange to do that. Would you do that for the benefit of your soul?

When your child is afflicted physically, you are troubled over it and worry about it as long as the sickness lasts. But when your child begins to neglect his religious duties you do not show as much grief.

You would never think of looking after your body only during a little spare time once a week. But that is the way you treat your soul. As reasonable beings, I ask you whether you belive that God will excuse you for neglecting the one thing necessary, the one thing for which you were created?

Your son talks about becoming a priest, or your daughter about entering the convent, and you do not become jubilantly enthusiastic about it. In fact you feel most disposed to oppose the very idea. You know, at heart, that they are right and you are wrong. Should you not be delighted to think that they have an appreciation of the value of their souls and desire to sanctify them by helping others to save theirs? How do you think you will feel about this in eternity?

Conclusions: We must never overlook the fact, but force ourselves to keep conscious of it, that our short life on earth is the seed time during which we are to grow a rich crop for eternity. Attention to our soul must not come after pleasures, after business, but first. In worldly matters you do not even postpone action. When you see a chance for material profit you grasp it. When you see a bargain you are quick to pick it up. How foolish you are when you count on waiting a few months, or years, or even unto old age—which may never come—before giving more undivided attention to your soul! Adorn it with the royal robes of divine love.

We work hardest for what we love most. We have only one soul, and the only time we have to save it is NOW.

Second Sunday in Lent

March 5, 1950

Know thou and see that it is an evil and a bitter thing for thee to have left the Lord thy God (Jer. II, 19).

If our soul is the most important thing in the universe—then the worst thing is SIN.

Physical afflictions are not evil in God's eyes, but only in our own, who measure everything by the manner in which it affects our brief life here. As far as God is concerned they are intended as blessings and helps to our sanctification.

No matter under what aspect we measure sin it is the most heinous evil imaginable.

(1) Let us consider briefly its history. Before the world was made it ruined millions of angels, transformed them into devils, created the hell in which they find themselves. They had committed a single sin of Pride.

Now, go to the Garden of Eden, and see our first parents immediately after their creation, communing with God, living in a paradise, when of a sudden they are driven out of this beautiful place by an angel with a fiery sword before the curse of God. They had committed a single sin of Disobedience.

Above all physical evils we dread death, but what causes death? St. Paul tells us "by one man sin came into the world and by sin death." Yes, the death of the billions who have lived since the time of Adam and Eve is due to sin. Originally man's body as well as his soul was immortal and destined to pass from this life into eternity without the separation of the soul from the body.

Do you still ask what Sin is? Contemplate the deluge which was designed to destroy all men in order to destroy sin; and from Holy Scripture we learn that it was because of immorality, which was far less rampant in those days than it is in our own. Only a few persons were saved from that universal flood, and they were, as God Himself tells us, "just" or holy people.

Contemplate the destruction of the cities of Sodom and Gomorrah for the same reason. Page through books of history and read the accounts of wars, of famines, of earthquakes, storms, murders, heartaches, heartbreaks, and then seek the cause. There is only one cause, and that is SIN.

Open the Bible and read the many passages which refer to the punishment of the wicked in hell, where they are separated from the God, Who alone could make them happy, and tormented without any cessation. It seems cruel, but the infinite holiness of God requires it. It was not He Who created hell, but the sinner. Didn't He come to earth to save us from Hell? Hence He could say to everyone of us what He said to Jerusalem, "thy destruction is thy own."

Go to Bethlehem and observe the infinite majestic God in His infinite humiliation. Then ask yourself why. You know the answer. It was to atone for SIN. Follow this little Babe from Bethlehem to Calvary and ask for explanations concerning the privations He endured, the poverty He practiced, the sufferings He chose, the kind of death He died, and there is only one answer. It was to make amends for our SINS.

(2) In our last meditation we saw that we do not realize the value of our soul nor the harmfulness of the things which injure it. It is the same with Sin. People

ask how can this or that actually be deserving of eternal punishment? How could God be so cruel as to treat sin in that manner? That is a false way of measuring sin. Sin is measured by the dignity of the One Whom it attacks, and since it attacks God, Whose dignity is infinite, Sin itself must be that.

To take a dose of poison is a little thing, but it kills the body forever. It takes only a second to murder a man, but the effect is everlasting. The mere signing of your name to a note might deprive you of all your property, and once taken from you it cannot be restored.

God is infinitely good, but His kindness cannot conflict with His justice, nor with His holiness, which are also infinite. His goodness and love explain Heaven: His justice and holiness explain Hell and Purgatory.

When we violate a law of God, we violate it in the very presence of the Lawgiver. We cannot be guilty of a secret violation of it as we can of a human law.

Sin deprives the soul of sanctifying grace and without such grace our soul does not live in the supernatural order such as Heaven is. Sin produces a real devastation of the soul which might be likened to the destruction of Jerusalem in which, according to Christ's prediction, there was not a stone left upon a stone of the once beautiful city.

Some years ago the city of Messina, in Sicily, Italy, was so completely destroyed by earthquake, and its contour so changed that people who had once lived there no more recognized even the site.

In such manner mortal sin destroys all the good works we may have performed over a long period of years, beautifying our souls.

You have a picture of what sin does to the soul when you consider that an old man hardened in sin was one time an innocent child, filled with sanctifying grace, and ready for Heaven.

(3) Now think of sins which are quite common today, and note how God dealt with them in the Old Law—but the attitude of this God cannot change or He would not be God. Sins of blasphemy and of adultery called for the stoning to death of the guilty one. Today our law punishes fraud and robbery, dishonesty of all kinds, abortion, rape. Isn't one just as guilty before God whether his honesty is found out or not? Is robbery less evil because it is not discovered by man? Is the person unfaithful to his wife or to her husband less guilty because the law knows nothing about it?

We shudder with horror when we read of rape, but is your own daughter less guilty when she willingly submits to this sort of act? She is far more guilty because the one who was forced to sin is not guilty before God at all. But the one who yields to it willingly is guilty of her mortal sin and the mortal sin of her accomplice, which she could have prevented if she offered firm resistance.

Isn't a great deal of lust excused today under the pretense of love, when lust is the very opposite of love? Would the one who suggested sin to another look lightly upon it if it were some other person tempting his own sister? Abortion is the killing of a baby before birth. But before God the deliberate use of means to prevent conception, after placing the cause, is not less serious.

Because people become accustomed to secret crimes through the reading of modern magazines, it does not mean that these crimes are less serious before God. The one who reads such magazines is

himself a criminal. He is feeding his mind with filth, filling it with thoughts that are themselves sinful, and giving encouragement to the publishers of such evil.

When you sin you strike God in His living image—your own soul.

Conclusion: It is all very well for us to rely on the mercy of God to forgive us upon repentance, but is that a fair way of acting towards God? In effect it is saying to Him: "I am sinning against Thee because I know that Thou art too good to punish me. I know that it bespeaks meanness and wickedness and the lack of all love, but Thou wilt overlook it all."

Repentance is not worth much when it is not backed by genuine love and sorrow. God's way is "If thy right hand scandalizes thee, cut it off; if thy right eye scandalizes thee, pluck it out, because it is better to go into Heaven without a hand or an eye than to go to hell with both."

Ah, Sweet Charity!

Father Eugene was the easiest of all marks for the panhandlers and hard-luck-story artists with which the neighborhood of his curacy abounded. One evening as the priests were gathered about the table, Father Eugene suddenly took the conversational limelight with the startling remark, "A miracle happened to me today."

Some of the Fathers looked a bit dubious, but the pastor said gently, "Tell us about it, Father."

"Well, I was walking along the street when a poor man approached me and told me the story of his misfortunes and needs. It was the saddest of all stories I have ever heard."

"In at least two blocks," muttered Father Michael.

Heedless of the interruption, Father Eugene went on, "I told him that I had no money, but mentally I said a prayer to St. Francis. He always knows how to handle such cases. By accident I put my hand in my pocket, and there, to my surprise was some paper money. I looked at it and gave it to the poor man. He, too, was very much surprised, for St. Francis had not done things by halves; it was a $10 bill. The blessings he heaped on my unworthy head have made me feel good ever since."

One of the other priests present suddenly started from his chair and with a cursory excuse in the general direction of the pastor hurried from the room. Presently, he returned even more hurriedly if possible, exclaiming, "Gene, do you know what you did? That was my coat you were wearing, and that was my $10!"

Father Eugene regarded him benignly, and said innocently, "Isn't St. Francis wonderful, that today of all days he inspired me to wear your coat instead of my own!"—**M. G.**

Book Reviews

The Mother of the Savior and Our Interior Life, by Father Garrigou Lagrange, O.P., St. Louis, Herder, $4.00.

ON the Blessed Virgin's Divine maternity and fullness of grace much has been written in modern times, but on her motherhood of men, scanty is our stock of studies suitable to increase our knowledge and satisfy our devotion. To get and gain the data we need to strengthen our faith, hope, and love towards God's "almighty beggar" [omnipotentia supplex]—the phrase is from St. Augustine and from St. Bernard—we have to return to the Fathers of the Church and to hear anew the voice of tradition which is on the self-same level as the Bible, and is the Touchstone of Truth.

In keeping with the advice of the present Sovereign Pontiff this is what Father Lagrange does here and now. Ever biblical and patristic, he answers these three questions: In what sense is Mary our mother? When did she become our mother? What is the extension of her maternity?

Fresh and authoritative are the answers, but our author goes further. He proves that the Mother of God is the Mother of all men, even of those who are not in the state of grace, and even of those who have not the true Faith.

Sacramental and creative was the word of Christ when He said to St. John: "Behold thy mother." That St. John then and there represented all mankind is the verdict of all the Fathers. And that Mary shows her self to be the mother of us all we all know full well. Our heart tells us that it is so.

In this part of his treatise Fr. Lagrange deals with the facts of our Faith which Our Lady at Fatima has reminded us of, and which Pope Pius XII has proclaimed anew, as it were, at her own request. But we have also in this book splendidly substantial chapters on Mary's Divine Maternity, on her fullness of grace, and on her Assumption into Heaven. Beyond all praise, too, are the pages we have here on the Rosary, and on the eminent sanctity and predestination of St. Joseph.

All in all we now possess the masterpiece of a theologian who wrote only masterpieces. We are glad that its subject is Mary the Mother of Jesus, and Mary the mother of our fallen race, the mother of each individually; not our mother, but my mother, every human being has the right to say. —J. M. Lelen, Ph.D.

Cooking For Christ, Florence Berger, Des Moines, Iowa, (3801 Grand Ave.), The National Catholic Rural Life Conference, 1949, pp. 127.

COOKING For Christ is not a book on martyrs who fell into the hands of cannibals—as it might seem to the many moderns who have forgotten St. Paul's: Sive ergo manducatis sive bibitis. . . As a matter of fact, the little work has been built around the Pauline admonition and is offered in his spirit.

The merits of its recipes who shall say? Certainly not the pres-

ent reviewer who cannot boil water. We would suggest referring the book to the local "Julie"—give it to her—and abiding by her decision; for **Cooking For Christ** is simply a collection of what certainly appear to be delectable dishes arranged according to the liturgical seasons.

The whole book is suffused not only with a quiet Christian spirit of the merit of little things well done and set in order, but with genuine humor: who could refuse a hot cup of "Bishopwyn" certified by the author: "In the chill of the night vigil, it makes you feel like a Monsignor"? Incidentally many of the dishes are exotic but each is accompanied with a dash of interesting folklore and a sprinkle of wisdom.—G. J. Gustafson.

The Story of the Trapp Family Singers, by Maria Augusta Trapp, J. B. Lippincott Co., New York, 1949, 309 pp., $3.50.

THE Baroness Maria von Trapp is now simply "Mrs. Trapp," because she became an American citizen in 1948 and dropped her title. More recently Pope Pius XII has bestowed the Benemerenti medal upon Mrs. Trapp in recognition of her charities, particularly for the benefit of the suffering people of Austria.

Her book answers a hunger Americans have felt ever since they first met the Baron von Trapp, his wife, and their delightful family of singers on their initial tour of the United States in 1938. Mrs. Trapp has let us into the charmed circle of the family life. With no conscious effort on her part, she has let us savour something of the simple faith and Christian love which animate a kind of apostolate for the return to Christ in family life that she and her family have preached by example from the beginning.

One would willingly sacrifice some of the gossipy details of the book for the sake of more information about the music the family sings. We would be glad to hear more about the kind of Christianity that betrays itself in Chapter 6, "Feasts in a Family." Still, such substitutions would have cost us much of what we now have, a lively, inspiring story of a great Catholic woman at work in the creation of a great Catholic family.—T. E. O'Connor, S.S.

Although Jackie's family are staunch Protestants and Tommy's devout Catholics, the two families are close friends and neighbors and the two little boys playmates. So when Jackie came home one day with a black eye, torn shirt, and hair flying in every direction, and told his mother that Tommy had started the fight, she questioned him carefully until she found out that the fight had been the result of something her small son had said about the Pope.

"But didn't you know that Tommy is a Catholic?" she asked.

"Oh, yes, I knew he was a Catholic, all right, but I didn't know the Pope was!"—**The Missionary Catechist.**

Continued from page 90

barrass the directors of the various home-study courses throughout the country.

He has a technique all his own. One of his issues is a compelling little booklet entitled "Come On In," its back cover consisting of a business-reply card that lists ten provocative questions on Catholic belief and practice, topped off with a frank invitation to enroll in a free instruction course by mail.

These leaflets are always dropped with studied casualness in 'phone booths, railroad stations, public lavatories, left behind at soda fountains, on restaurant tables, etc. They must be made accessible unobtrusively, since a man so often gets his back up if he feels that he is being braced directly in matters of religion.

The results? In less than three months, he has answered thousands of questions from 38 states—and 632 have been placed under instructions.

Most of these had to be farmed out to directors of other home-study courses—all of whom have had to holler "uncle." In other words, all the present facilities would be unable to absorb the number of applications resulting from an all-out national campaign. (The three-month effort was just a test run.)

Nothing daunted, as Horatio Alger used to say, Father Bonaventure has engaged Father Ginder to draw up a simple instruction course in seven units, based on the Confraternity Catechism and slanted toward a public with a mental age of twelve. With that in hand, the C.I.S. hopes to instruct a yearly quota of 20,000 converts.

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Priests and the Income Tax

PERMIT us, please, earnestly to recommend that all our subscribers give careful study to "The Priest's Income," featured in this present issue. Needless to say, we are in cordial agreement with the conclusions drawn by its author, a prudent canon lawyer.

There is no question that our present civil administration, hopelessly caught in deficit financing, is money-hungry. And we have lately seen at least one nationally-syndicated columnist seriously question the expediency of continuing to exempt church properties from taxation. To claim a further exemption might precipitate a re-examination of the whole matter that could well prove disastrous in our secularized society.

There is so little to gain, so much to lose. It is not always the most prudent course to insist on one's every right. There is a bonum Ecclesiae that transcends purely personal interests. Besides, in the eyes of many, we would undoubtedly descend to the very unlovely status of "clerical chiselers."

A Note on the 'Converted Catholic'

THE Converted Catholic Magazine defends the Protestant viewpoint against the Catholic one on every doctrine and the enemy viewpoint on matters relating to history. It, therefore, confirms Protestants in their inherited and acquired prejudices. Of course the only reason why these former Cath-

olic priests are with such an enterprise is the livelihood they are able to receive from it.

Clare Boothe Luce told the writer that she has received from ministers in every part of the country copies of **The Converted Catholic**, with a note to the effect that she should read it if she wishes to learn "the truth about Romanism."

She also told that a religious who had left his community went to the office of **The Converted Catholic** to see whether they could form any contact for him for employment and they offered to let him work in their own office. After only three weeks he became disgusted because he discovered that there was no sincerity among any of the editors; that they could not believe what they were writing for Protestant consumption; that he, therefore, left them.

Our 1949 Index

LAST year's index is available on request at our business office in Huntington, Indiana.

The Church and the Jews

OWING to the number of features with current interest in this present issue, we have had to interrupt the series "For Your Information." It will be resumed in March.

Mariological Society

WE are delighted to report the foundation of The Mariological Society of America by a group of theologians in Washington. A letter from Dr. Fenton of the Catholic University, secretary of the or-

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ganization, says that it is "for the purpose of promoting an exchange of views on Marian doctrine and furthering study and research in Mariology.

"Its members would be not only professors of Dogmatic Theology, but any priests wishing to become better acquainted with the work being done in this field both at home and abroad. The members would meet once a year to listen to scholarly papers and to discuss current mariological problems."

Applications for membership should be directed to the Rev. Dr. Joseph C. Fenton at the Catholic University, Washington 17, D. C.

"Monsieur Vincent"

AN eminently apostolic work could be performed in any community by procuring the public showing of **Monsieur Vincent**, the film-biography of St. Vincent de Paul. In many towns, Catholic patronage alone would ensure that the manager at least "broke even," while everyone attending, Catholic or otherwise, would be treated to ninety minutes or so of the most edifying spiritual reading presented in highly entertaining form.

It can be booked through Lopert Films of 148 W. 47th Street, New York City.

Louis B. Mayer, A Convert

THE New Leader reports that "The M-G-M's top man, Louis B. Mayer, has been converted to Catholicism."

We haven't seen this fact reported elsewhere.

Correspondence

Conferences for Engaged Couples

Editor:

THE article in The Priest, December, 1949, about the conferences for engaged couples that have been conducted in Brooklyn, almost ruined this office. We have received over 150 requests so far, have had to mimeograph new materials and spend about twenty cents on every envelope mailed. We have been forced to request a donation of fifty cents from those who ask for materials.

I am writing this in order that you may know of the interest the article has occasioned.

Sincerely,
Kenneth Morgan

Confraternity of
Christian Doctrine
75 Greene Avenue
Brooklyn 5, New York

Comment from Alabama

Editor:

FOR a long time I've been wondering why we can't have an all-nun radio program. It could be a humdinger. Think of the talent! Let the girls run it themselves . . . around 200 communities, music of every description, a talk on convent life . . . hospitals . . . homes for the aged . . . schools . . . problems connected with them . . . The Daughters of Isabella or N.C.C.W. could sponsor it. Got any connections?

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Correspondence

A recent issue of **This Week** carried the usual KC paid ad—but also a feature article for which the magazine paid: "Protestants Are Uniting."

A radio station in Alexandria, Louisiana, carries the Ave Maria Hour; but this fall it shoved in a last-minute plug for the American Bible Society "which distributed 700,000 Bibles in Venezuela last year."

Another thing: Where are the Catholics, both on the platform and on the floor, at the Town Hall Meeting of the Air? Are Catholics admitted? Are they allowed to speak, i.e. to ask questions? If so, where were they on the night of November 22? Ralph Sockman needed lots of help, poor guy! The atheists had it pretty much all their way: "Do our churches offer a sound basis for faith and living?"—A good place to plant a couple of qualified Christophers!

Fraternally,
Cornelius McGraw, C.P.
Route 13, Box 196
Birmingham 9, Alabama

That Crusade for God

Editor, Our Sunday Visitor:

I HAVE noticed that your paper quotes General Eisenhower every once in a while. I wonder what the General would think if one of his generals had started an attack on the enemy and the rest just sat on their hands. That is what seems to be going on with your crusade. It looks to me like it should rate at least one sermon, but so far I haven't even heard an announcement at our church that it was going on.

Just as an experiment, the last

three Sundays I have asked my daughter the question on the front page, and so far she has scored a zero, even though she is an honor student at one of the Catholic high schools here. While this crusade is going on, why can't you persuade the religious teachers in our high schools to at least put this question to the students each Monday? I don't believe it would hurt a whole lot if they would discuss the complete paper one day each week as it has the information which they are going to need in this work-a-day world.

I believe Catholics will rate a little higher in heaven when they get over being so close-mouthed about their Church and religion. I have heard plenty of Communist-minded gentlemen sound off on how much better off we would be without the capitalists, but very, very seldom have I heard any Catholic workmen mention the more abundant life of which Christ spoke.

Respectfully yours,
M. J. S.

Indianapolis

Six Suggestions

Editor:

LIKE most priests, I have been threatening to write my reactions to your magazine ever since it came out in digest form. Alas, there is more than one place paved with good intentions. . .

Your magazine is very good. The articles are interesting, timely, written in a breezy style compared

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Write For Our Brochure

with the regular theological mags. However, if you were to ask my opinion (and even if you weren't) here are some suggestions for improvement:

1. St. Theresa of Avila and St. John of the Cross are the two most quoted authors on the spiritual life today. I would like to see a celebrated author like Fr. Boylan take St. John's works, **The Ascent of Mt. Carmel** and **The Dark Night of the Soul** and apply them to the modern priest. In other words, can a priest aim at the perfection that St. John speaks about, and in everyday life what would he have to give up?

2. An interesting review of Abbe Michonneau's book, **Revolution in a City Parish**, by Father John A. O'Brien. Let Fr. O'Brien compare it with Catholic life in our big cities and let him offer some practical suggestions on how to get our fallen-away Catholics back into the Church. Father O'Brien has written some informative and encouraging articles on winning converts but it seems that a real, practical, effective method for working on lax Catholics has yet to be given. (See **O. S. V.** pamphlet **Come Back In**, $4.00 per 100 copies.—Ed.)

3. Everybody talks about Catholic Action, the Liturgy, the Cana and Pre-Cana Movement, etc., as if all priests understood the fundamentals of all these important topics. But do we? We don't, or perhaps I should say, I don't. Well, give us a series of articles on these important matters written by an expert. Let them stick to the fundamentals. Let the article on Liturgy be written by Father Reinhold. (It's true that he writes on

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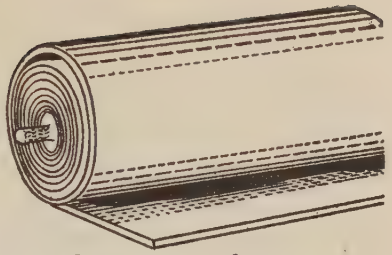
Liturgy in **Orate Fratres** but that's for the laity, the sisters as well as for priests.) The set could be on the Liturgy, Catholic Action, Cana Movement, Capital and Labor, Legion of Mary, Convert Work (although that has been pretty well covered). Then have the series published in book or pamphlet-form for ready reference. Then the old pastors would be able to speak the same language as the youngsters and perhaps give the green light to some of the latters' experiments in these fields.

4. Sermons: How many profit by your monthly selections? Not that they aren't good in themselves. Don't misunderstand me. But isn't it true that more and more Bishops are sending out a regular outline for the whole year to be followed by all the priests of the diocese? Therefore, if, say, the instructions by the command of the Bishop are to be on the Ten Commandments, then **The Priest's** suggestions on The Mass are of practically no benefit to me or the others in the diocese. It would be interesting to find out how many dioceses are following a regular plan outlined by the Bishop.

5. Money—Bingo, Bazaar, Carnival, Seat Money. It would be interesting to hear from pastors that have abolished these four financial nostrums, how they manage to obtain the necessary funds without frequent sermons on money.

6. An article on what the future holds for our young priests in large dioceses who (save the atomic bomb) haven't even a mathematical chance of becoming a pastor. Is there any way of easing the situation in our large dioceses? Could our religious orders be persuaded



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to give up all their parishes (except those they need like those necessary for support of a high school) and go back to the work of their founder? The crying need of the day is Catholic high-school teachers and yet we see men who have been trained for that task sent out into parish work. In our city is a high school conducted by a religious order. They were so short they had to call in another order to assist them. In fact the second group had more teachers than the order running the school. In course of time the diocese started a new parish and because a prominent layman asked that it be given to the first order mentioned above, it was done so, even though they were terribly short of priests and diocesan priests were available by the scores.

Then there is a matter of large parishes that are almost dioceses in themselves. The pastor doesn't know all his people. It's physically impossible. Wouldn't it be better to try to break up these large domains and give some young blood a chance to do things?

Yours sincerely in Christ,
Junior Senex

It Works Every Time

Editor, **Our Sunday Visitor:**

LAST week I received your shipment of twenty copies of **Our Sunday Visitor.** At first, I was a bit skeptical about being able to dispose of all of them. It was only recently that I doubled the number of **Our Sunday Visitor** copies from ten to twenty. This morning, however, instead of the

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Correspondence

usual sermon, I spoke at length of the merits and value of **Our Sunday Visitor** and urged that each family take home at least one copy and read it. After the first Mass, I went to the vestibule of the church to see how many copies of **Our Sunday Visitor** remained. Well, you cannot imagine my utter surprise to see that all twenty copies had been taken. This left none for those who attended the second Mass.

Perhaps, I am a bit optimistic about the future, but I am requesting you to double my order from twenty copies to forty copies to begin with your next issue of **Our Sunday Visitor.** Please bill me for the same.

Thanking you for this service, I remain

Very sincerely yours,
Fr. Damian Herchenbach, O.F.M.
Holy Family Church
Bayfield, Wisconsin

A Correction

Editor:

WITH reference to the January editorial, I would like to call attention to a slight technical error.

There is a statement " . . . as is indicated by the drives for Community Chests, and therefore, private agencies alone could not efficiently perform . . ."

This statement seems to imply that private agencies are not those participating in Community Chest funds, such funds presumably going to "public" agencies.

Technically a public agency is one set up by legislative enactment and maintained by funds derived from taxation; private agencies include all other social agen-

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Correspondence

cies operating either on a volunteer basis or by charitable contributions from individuals or foundations or other organizations with or without paid employes. Hence it will be seen that public agencies administer government assistance programs—such as social security legislation—whereas private agencies may number groups like Catholic Charities bureaus, Salvation Army homes, and various sectarian and non-sectarian programs of welfare. Community Chests support private, not public, agencies.

I think in the editorial, instead of the term "private" the kind of agencies you have in mind should be designated "volunteer."

Cordially,
Marcus O'Brien (M.S. in S.W.)
St. Catherine's Church
Pittsburgh 16, Pennsylvania

Schweitzer Again

Editor:

IT is getting so that more and more letters appear in your columns marked "Name Withheld." I regret it but follow the custom—withhold my name and let me join the growing ranks of the pusillanimous who haven't the courage of their convictions. Probably it's a sign of the times that few dare raise their heads or voices over the dead level of the faceless, nameless, and very common man. But to the point—

I agree with the character who objected to the bit about Schweitzer. Perhaps so far as idle logic is concerned, you people have a point; but logic can always be a mere "bombination" in a vacuum (Rabelais?). Do let us stress the

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human element today above all. The man Schweitzer, poor deluded victim of Loisy and Tuebingen and whatever else he may be, is still a great human being. I am, equally with you, sorry that he hasn't the dogmatic framework, the ability to add minor to major and all the rest. I pray that he get the gift of faith. Till then I salute him as a great humanitarian, muddled, illogical, confused, but drawing on the capital of the ages of Faith. Deploring his rational deficiencies (with you) I'd like to nominate him as my man of the year—if you offer me the chance.

May I add (and I am done) that I do not object to your own indictment of him in the first place, I simply disagree with it; one thing I enjoy about **The Priest** is its freshness of approach, range of interest, and willingness to hear both sides.

(Name Withheld)

Mooring: 'Inaccurate . . . Unfair'

Editor:

FOLLOWING up our telephone conversation regarding Mr. Mooring's article for **The Priest**, I wish to repeat that the entire story of Louella O. Parsons' entry into the Catholic Church is inaccurate and an unfair misrepresentation of facts.

Mr. Mooring made the statement on page 2, "the city of celluloid conceals grains of fact in gargantuan piles of fancy and falsehood." This is exactly what he himself has done in the case in question: he called me on the telephone to varify the fact that Miss

Parsons was received into the Church by me; I gave him some data concerning her baptism and mentioned that, because of the good she was doing, Archbishop Cantwell inquired very favorably concerning her. From there he proceeded to pile up "fancy and falsehood" in his own typical fashion. He came to conclusions which have no foundations in fact.

Since my name was being mentioned in the article, I made the request that, before it was submitted to the magazine, he send me a copy. A few weeks later the copy arrived stating that it had already been accepted by you.

I do not wish to bore you with any further details but respectfully submit that the gentleman in question does show a definite bias by imputing improper motives regarding her entry into the Church and therefore disqualifies himself from writing on the subject for your very excellent publication.

Cordially Yours,
Thomas P. English
Pomona, California

The Family Rosary

Editor:

OUR parish has inaugurated the practice of the priests going into the homes and leading in the recitation of the rosary. More than a hundred families have already signified their intention of participating in the daily Family Rosary Crusade.

At the novena devotions in honor of our Lady of Fatima, the im-

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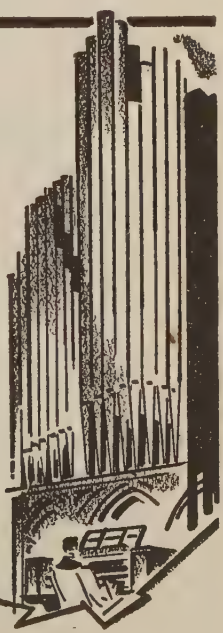

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portance of the family rosary has been insisted upon for the past year and a half. To further encourage the daily recitation of the family rosary, the priests decided to visit the homes to which they were invited.

Cards and pencils were distributed at the Masses on Sunday and over a hundred families signified their intention of participating. Each Sunday two of these names are drawn from a bowl and the names announced to the congregation. On the following Tuesday night, the pastor visits the first family; and the assistant visits the second. The priests lead the recitation of the rosary and then bless the homes if this has not already been done.

In order not to interfere with the plans of the family for the evening, the priests stay only long enough for the rosary and the blessing. The family is contacted in advance to find out the time of the evening meal. The priests arrive as soon as the meal is over and before the dishes are washed and other duties performed. No refreshments or offerings of any kind are accepted on these visits.

Methods Of Encouragement

Various methods of encouraging the practice of the daily family rosary are suggested to the family. For example, it is suggested that the children take turns answering the 'phone and door. Callers or visitors are invited to join in the prayers or to return or call later. In addition it is suggested that a different member of the family lead the recitation each night.

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Correspondence

The Most Reverend Bishop T. J. Toolen, D.D. has sent his blessing and approval for the aims of the Family Rosary Crusade of St. Stephen's Parish and for the practice of priests going into the homes to lead the recitation. The aims and objectives are in accord with the Bishops' Statement issued during November. In this statement the Most Reverend Bishops of the United States remind us that "the family needs to gather again around its hearths and rekindle there the fires of religious fervor. The home must again become a shrine of fidelity, a place where God is the unseen Host..." The Bishops urge all families "to strive by their prayers for the restoration of pure family life." "Let all families," they continue, "recite the family rosary."

As Father Patrick Peyton, the organizer of the World Crusade for the Family Rosary has said, "The family that prays together, stays together."

Sincerely yours,
George Royer
St. Stephen's Church
Pensacola, Florida

An Answer to "Pastoral Dilemma"

Editor:

REGARDING the "Pastoral Dilemma" in the December issue of **The Priest**, you give the proper answer yourself when you speak of the "new curate . . . [who] knows nothing of ancient sores in the parish . . . He can offer the pipe of peace wherever he goes, driving the best bargain he can for the Church."

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too proud to absolve whom Christ will absolve? It is quite true that "the priest hates to come crawling after" the sinner—if he looks at it that way; but why not put it:

"Fear wist not to evade as Love wist to pursue."

The wise pastor will use such arguments as seem best at the moment. It is quite impossible to lay down a universally or even generally effective one—except Love. Whatever happens, let the erring Catholic depart in a spirit of personal friendliness. He must not be allowed to be afraid of, or antagonistic towards the priest; or even the "new curate" may not be able to do anything about fixing up the marriage.

Not long ago I had the happiness of reconciling one such on a deathbed. One more soul, we hope, snatched from hell. But there were a dozen children and grandchildren active Protestants, which condition at least was blamed on the sarcasm of a former pastor at a critical moment. At best it does not appear that the pastor ever made a serious effort to mend matters.

Of course nothing will so infuriate a pastor as a trifler with the Sacrament of Matrimony; but then, he is not "in love." He has no such temptation. But let him examine himself on his own besetting sin—comparing the knowledge and grace available to him with what may be the condition of the one before him, and he will be more gentle; and, very possibly, souls will be saved as a result.

Sincerely,

H. D. Buchanon
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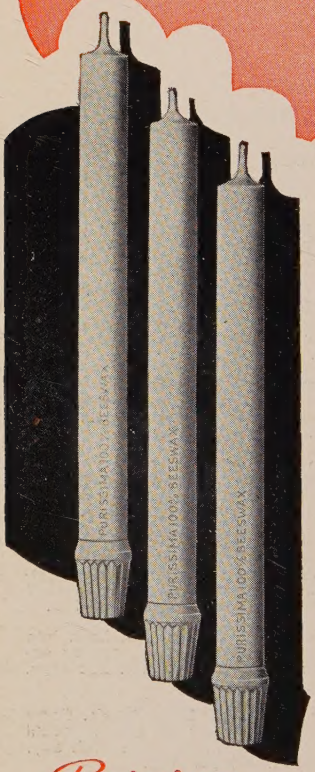

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